

JERUSALEM

THE HOLY CITY

Reprinted from the book originally
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PICTURESQUE
PALESTINE,
SINAI AND EGYPT.



Kubbet as Sakhra from the South.

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COLONEL SIR CHARLES W. WILSON

JERUSALEM

THE HOLY CITY

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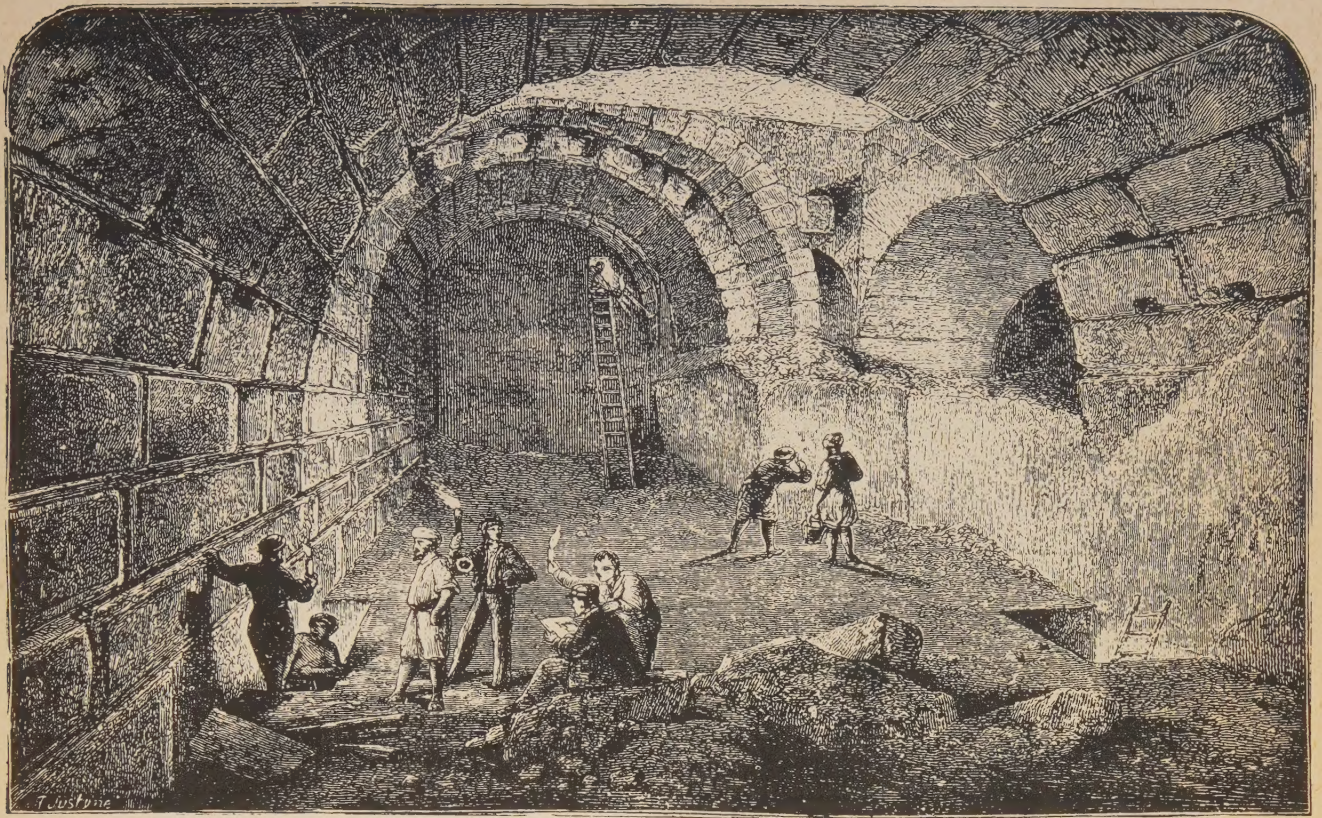
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Wilson's Arch,

CHARLES WILSON

A PIONEER EXPLORER OF JERUSALEM

Charles William Wilson was a Royal Engineer in the British army. He also was one of the foremost explorers of Jerusalem; indeed he was the first to study the remains which the spade of the excavators brought to light from the bowels of the earth. His name has been immortalized in one of the most interesting relics of the Old City of Jerusalem—Wilson's Arch. The brief military task to which he was assigned was transformed over the years into a sincere and even passionate love of the Holy Land, a love which planted in him the desire to know it more intimately, as well as to engaged in further research throughout the rest of his life. His reports have become the foundation of all subsequent works, providing a deeper knowledge of Jerusalem in particular, and of the country as a whole.

Wilson was born in 1836 into an English family that resided in the city of Liverpool. After a generous English lady had contributed a sum of money with which to supply sufficient water for the residents of Jerusalem, Wilson, who was then a captain, only 28 years old, was sent by the War Office to Jerusalem to prepare a map of the Old City. He arrived in October 1864. The city was then under Turkish rule and was totally enclosed by fortified walls.

Wilson cut in various places bench-marks for surveying: some have remained till today. After much devoted labour, he prepared a map of Jerusalem, the first of its kind. In the course of his work, he penetrated the subterranean structure which bears his name to this day—a remnant of a bridge which linked the Temple Mount to the Upper City of Jerusalem during the Second Temple period. In our own day, this arch, which is close to the Western Wall, serves as a place of worship for the throngs of Jews who come there to pray.

In 1865, after a year's labour, his first work entitled "The Ordnance Survey of Jerusalem" was published and was immediately acclaimed as an important contribution to a deeper knowledge of the Holy City. His research appealed so much to his superiors that, in 1867, he was sent to Sinai to survey the entire region. Britain was especially interested in this wilderness for it bordered on Suez, an important link in the spinal cord of the British Empire. Despite unusually difficult conditions, Wilson, together with his fellow-explorer, Edward Palmer and others, prepared "The Ordnance Survey of the Peninsula of Sinai", published in 1869-1872.

The researches of Wilson, as well as those continued by his colleague, Charles Warren, were among the factors that led to the establishment of the "Palestine Exploration Fund" in Great Britain. This society contributed a great deal to research in the Holy Land and in the preparation of the large map of Western Palestine, "From Dan to Beersheba". This map was published in 26 sheets accompanied by a series of volumes of surveys. In the Quarterly of the P.E.F., Wilson published several important articles dealing with Palestine, and among them "Notes on Jewish Synagogues in Galilee".

Wilson collaborated with his colleague Warren in "Recovery of Jerusalem" which appeared in 1871. He provided a chapter on the Holy City as well as a description of the Sea of Galilee. Among Wilson's numerous assignments in Great Britain and abroad, he headed a military deputation to the Sudan in order to rally assistance to General Gordon, who eventually met his death in Khartoum. Wilson was promoted to the rank of Major-General and knighted. His primary interest was, however, always centered on Palestine. He was of those who initiated publication in translation of the writings of the pilgrims who visited the Holy Land. His giant work entitled "Picturesque Palestine", appeared in several illustrated volumes between 1880 and 1884.

Jewish scholars in England thought very highly of the work and achievements of Wilson. In 1894, the Maccabean Club, arranged in London a banquet in honour of Wilson, Watson, Conder and others. Wilson, on that occasion, expressed publicly his deep interest in the return to Zion and solicited from the members of the Maccabean Club help towards the Palestine Exploration Fund.

After his release from the army, Wilson visited Palestine again in 1899, paying visits also to Moab, Edom in Trans-Jordan. A few years later, in 1904, he paid his last visit to Palestine. He died in England in 1905 and is buried in the cemetery of Tunbridge Wells in Kent.

Wilson's close and loyal friend for many years, Charles M. Watson, also a Royal Engineer, was another of the early explorers of Palestine. In 1909 he published a book under the title "The Life of Major-General Sir Charles William Wilson". Watson concludes the book with a quotation from the prophet Micah: "It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6, 8) Watson adds: "Wilson was endowed with these virtues: may his memory always evoke a blessing".

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THE JAFFA GATE.

The chief entrance to the city of Jerusalem, as it appears from within the city walls. The open space within the gate is used as a market-place.

JERUSALEM.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Ps. cxxxvii. 5.

JERUSALEM is emphatically a mountain city. Situated in the heart of the hill country which extends from the great plain of Esdraelon to the southern extremity of the Promised Land, surrounded on all sides by limestone hills

whose surface is broken by countless ravines, and only approached by rough mountain roads, its position is one of great natural strength. This peculiarity in the situation of the Holy City is frequently alluded to in the Bible, and we may infer from the well-known words of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about

his people," that importance was attached to the hills as a barrier or protection against hostile attack.

The modern city stands, as did the ancient one, on the southern extremity of a gently shelving plateau, not more than one thousand acres in extent, which is bordered by two valleys that bear names familiar to us from childhood : one is the Valley of the Brook Kedron, the other the Valley of Hinnom. These two valleys, at first mere shallow depressions in the ground, take their rise within a few yards of each other, and at an altitude of two thousand six hundred and fifty feet above the sea, in the gentle undulation which at that point parts the waters of the Mediterranean from those of the Jordan Valley. Separating at once, they soon take one of those rapid plunges downward so characteristic of the wild glens of Judæa, and, after encircling the plateau, meet again at Bir Eyub (the Well of Job), six hundred and seventy-two feet below their original starting-point ; hence, united as the Wady en Nar, "Valley of Fire," they pass by a deep gorge through the Wilderness of Judæa to the Dead Sea.

The eastern or Kedron valley, after running eastward for a mile and a half, turns sharply to the south and forms at its southern extremity the Valley of Jehoshaphat. The western valley, or Valley of Hinnom, which at its head swells out into a large shallow basin, follows a southerly course for one mile and a quarter, and then turns eastward to Bir Eyub, south of the city.

A third ravine, the Tyropœon, or Valley of the Cheesemongers, which rises near the head of the plateau between the Kedron and Hinnom valleys, runs southward to join the former at Siloam, and divides the ground on which the city stands into two spurs of unequal size, which terminate in abrupt broken slopes. On Mount Moriah, the eastern and smaller spur, once stood the temples of Solomon, Zerubbabel, and Herod, and the palace of Solomon ; on the western, which is one hundred and twenty feet higher than Moriah, and of greater area, were situated the "upper city" of Josephus, the stately palace of Herod, and the three great towers Hippicus, Phasaelus, and Mariamne. A fourth and smaller ravine, the rugged nature of which was unsuspected a few years ago, rises near the eastern side of the plateau and falls into the Kedron near the well-known Golden Gate. In the bed of this ravine two large reservoirs were constructed ; one of these still exists as the Birket Israil, or Pool of Bethesda.

The sides of the valleys of Kedron and Hinnom are now encumbered with rubbish, but they are still sufficiently steep to be difficult of access, and every here and there places are found where the rock has been cut perpendicularly downwards, in cliffs ten to twenty feet high, to give additional security. It was probably in these natural defences, strengthened by art, which protect the city on the south, east, and west, that the Jebusites put their trust when they boasted to King David, "Thou wilt not comè in hither ; the blind and lame shall drive thee back." The only side upon which the city could be attacked with any chance of success was the north ; and here it was defended by walls of such massive strength as

to be capable of offering a determined resistance to the most celebrated armies of the ancient world.

Immediately beyond the Kedron Valley, "before" or to the east of Jerusalem, is the Mount of Olives (see page 8), a long ridge of graceful outline, swelling out ever and again



ENTRANCE TO THE CITADEL.

Showing the rudely constructed wooden bridge across the moat and Turkish sentries on guard.

into rounded knolls which command striking views of the city and the surrounding country. On one of these knolls, opposite Mount Moriah, and two hundred and twenty feet above the Temple Platform, are the Mosque and Church of the Ascension; on another, towards the north, a small ruin marks the spot where, according to tradition, the men of Galilee stood

"gazing up into heaven" (Acts i. 11); and still farther northward is Scopus, the brow of the hill whence Titus and his legions looked down upon the doomed city (see Frontispiece).

The ride from Scopus along the crest of Olivet to the Church of the Ascension is one of the greatest interest and beauty: on one side there are ever-changing views of the deep depression of the Jordan Valley and the Dead Sea; on the other, every step brings more prominently to view some spot, or it may be some building, which no thoughtful man can look upon without at least a passing emotion.

The view from the Mount of Olives is one which, from its strange beauty and its extraordinary interest, lingers long and lovingly in the memory of those who have seen it. Away to the north is the minaret-crowned height of Neby Samwil, the Mizpeh, perhaps, of Scripture, whence many a weary pilgrim has caught his first glimpse of the long-looked-for Zion. To the east are grey, bare hills, cut up by a thousand ravines, which descend abruptly to the Jordan Valley, and that strange salt sea which occupies the deepest depression of the earth's surface. The atmosphere is so clear, so transparent, that the placid water seems at times almost within reach, yet it is many miles away, and its surface is no less than three thousand nine hundred feet below the mount. Beyond the Jordan Valley and the Dead Sea, a long mountain wall, which is broken here and there by wild gorges through which the waters of Arnon and other streams find their way to the lower depths, extends from Mount Gilead on the north to the Mountains of Moab on the south (see page 9). In the evening, when the sun is low and the blinding glare from the white hills in the foreground is somewhat subdued, the colouring on the distant mountains is exquisite, and the changing light produces a succession of ever-varying tints which it would be impossible to transfer to canvas.

The view towards the west, which should be seen by morning light, embraces the entire city of Jerusalem; every hill and valley and nearly all the important buildings can be recognised at once, and a general impression of their relative positions obtained. Looking down from his vantage ground on Olivet, the spectator is at once struck by the appearance of ruin and decay which the city presents, and especially by the vast accumulation of rubbish within and around it: the deep gorge of the Tyropœon, which cut through the heart of the town, is now but a slight depression; the wild ravine in which the Pool of Bethesda was cut is filled to overflowing; Kedron's bed is deeply covered with débris; the precipices which Joab scaled are slopes of earth and stones planted with corn and vegetables; and the Via Dolorosa is forty to fifty feet above the level of the ancient roadway. The extensive cemeteries which hem in the city on almost every side give a mournful aspect to the view, and this effect is heightened by the oppressive silence which broods over the place during the greater portion of the day, and by the sober grey of the dome-roofed houses. How strangely changed from that Jerusalem which the Psalmist once described in loving terms as "Beautiful for situation, the joy of the whole earth!"

From the Church of the Ascension the ground shelves down to the dry bed of the Kedron and then rises steeply to the summit of Mount Moriah, on which is now situated the



THE TOWER OF DAVID.—PHASAELUS.

Shewing the moat and bridge of the Citadel, and the gardens of the Armenian monastery, beyond the Turkish barracks

Haram esh Sherif. The surface of the Haram enclosure is studded with cypress and olive, and its sides are surrounded, in part, by the finest mural masonry in the world, capable, even in its decay, of affecting men's minds more strongly than any other building of the ancient world. At its southern end is the Mosque el Aksa and a pile of buildings formerly used by the Knights Templar. Nearly in the centre is a raised platform paved with stone, from the centre of which rises the well-known "Dome of the Rock" (Kubbet es Sakhra) (see vignette, title-page). Within this sacred enclosure stood the Temple of the Jews, but all traces of it have long since disappeared, and its exact position has for years been one of the most fiercely contested points in Jerusalem topography.

Beyond Mount Moriah and the Valley of the Tyropœon, which can be plainly distinguished running down from the Damascus Gate, is the western hill now known as Zion. The ancient city extended over the entire hill, but the southern end is now bare. Within the modern walls the ground is thickly covered with houses, except on the west, where there is an open space occupied by gardens. At the north-west corner, where the road from Jaffa enters the town, is the Citadel with its massive towers, and adjoining them on the south are the principal barracks of the Turkish garrison.

From the Jaffa Gate on the west, a street, following apparently the direction of a small lateral branch of the Tyropœon Valley, runs eastward, along the northern side of the Zion of to-day, to the Haram esh Sherif. North of this line stretches the Christian quarter of the town, rising gradually to the north-west till it reaches the corner of the modern wall at Goliath's Castle (Kalat Julud), a ruined castle, supposed by some writers to be the tower Psephinus mentioned by Josephus. Nearly in the centre of this quarter lies the Church of the Holy Sepulchre.

Without the walls towards the north-west is the great Russian establishment, consulate, cathedral, and hospice, which, like some great fortress or barrack, overshadows and completely dominates the Holy City. In the same direction are the less pretentious buildings of the German orphanage for girls, and the Syrian orphanage for boys, as well as the church of the native Protestant community.

Jerusalem is entirely surrounded by a massive wall built by Sultan Suleiman in A.D. 1542. It is provided with numerous flanking towers, and protected on the north by a ditch partly cut in the rock. The form of the city is that of an irregular quadrangle, and the total extent of the walls is about two and a half miles. There are ten gates in the walls, five of which are open and five closed. Of the former, the Jaffa Gate is on the west, the Damascus Gate on the north, St. Stephen's Gate on the east, and the Zion and Dung Gates on the south; of the latter, the Gate of Flowers or of Herod is on the north, the Golden Gate on the east, and the Single, Double, and Triple Gates on the south. From the Jaffa Gate the street of David runs eastward to the "Gate of the Chain," the principal entrance to the Haram esh Sherif. From the Damascus Gate one street traverses the city from north to south, passing near the eastern end of the Church of the Holy Sepulchre and through the bazaars to the

vicinity of the Zion Gate, whilst another, named "El Wad," or Valley Street, follows, except where it has to cross the causeway, the general direction of the Tyropœon Valley to the Dung Gate. From St. Stephen's Gate a street runs past the Pool of Bethesda to the Valley Street, and from the Zion Gate a street leads in an almost direct line to an open space in front of the Jaffa Gate. The principal streets divide Jerusalem, approximately, into four quarters, of which the north-east, including Bezetha and the Upper Tyropœon Valley, is occupied by Moslems; the north-west and south-west, or Zion and the western hills, by Christians; and the south-east, comprising the eastern slope of Zion and the Lower Tyropœon, by Jews.

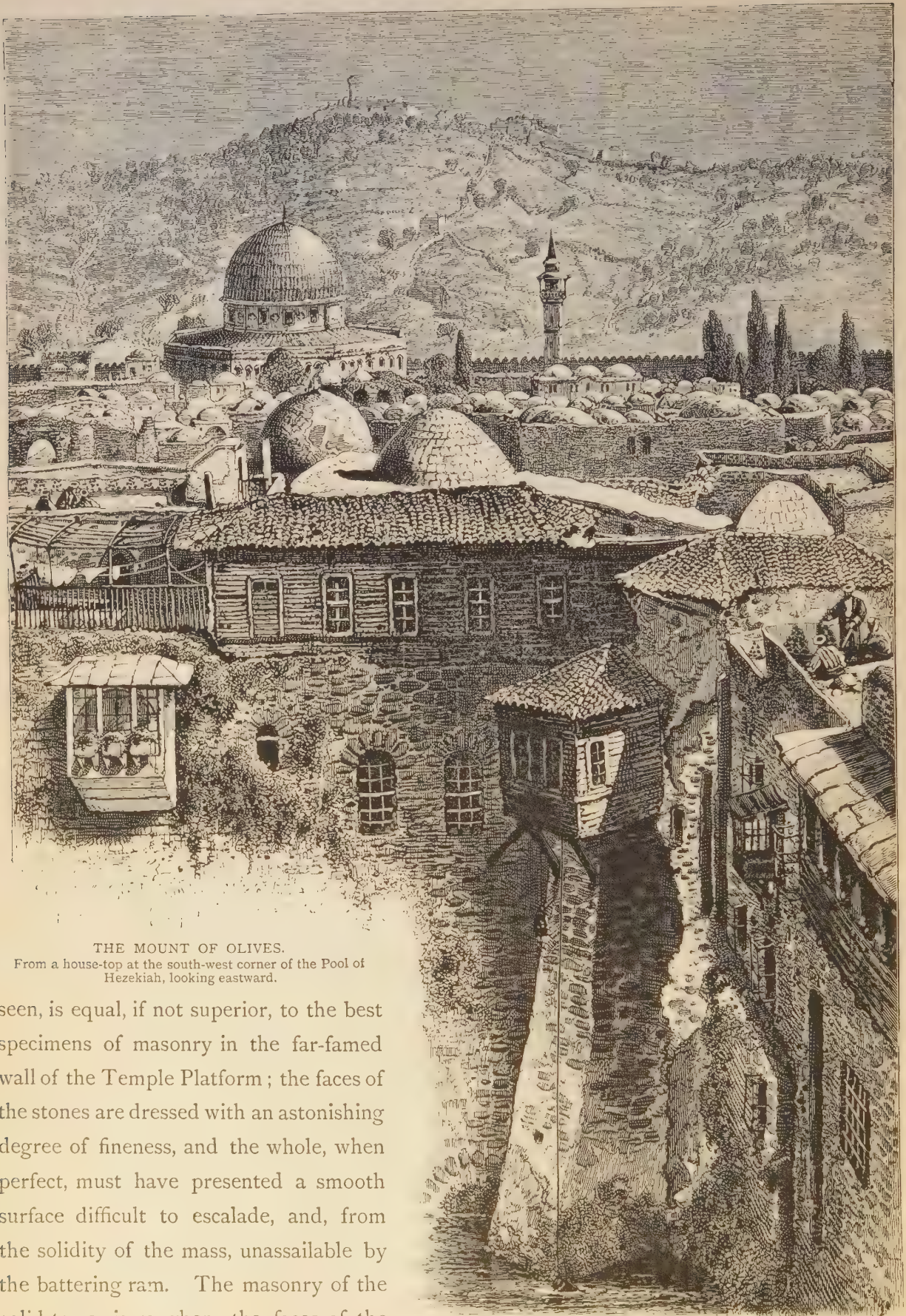
The Jaffa Gate, or Gate of Hebron (Bab el Khalil), is the principal entrance to the city, and its immediate neighbourhood is generally enlivened by a throng of passers-by, and by the groups of muleteers, packers, and idlers who spend a large portion of their time lounging about the cafés without the gate (see page 1).

South of the Jaffa Gate is the Citadel, and beyond it are the barracks and the extensive gardens of the Armenian monastery (see page 5). This portion of the western hill was covered in part, or perhaps entirely, by Herod's Palace, with its gardens, and by the three towers which adjoined it on the north. Josephus has left us a glowing account of the royal palace, which "was entirely surrounded by a wall thirty cubits high, with decorated towers at equal intervals, and contained enormous banqueting halls, besides numerous chambers richly adorned."

The towers were built of blocks of white stone of great size, "so exactly joined together that each tower appeared to be one mass of rock;" and they played a prominent part during the memorable siege by the Romans. These towers were left standing by Titus when he destroyed the city, to protect the legion left to garrison the place and prevent any insurrectionary movements on the part of the Jews.

Any remains which may now exist of Herod's Palace are buried beneath a mass of rubbish more than thirty feet deep; but two at least of the towers, Phasaelus and Hippicus, can be recognised in the works of the modern Citadel. The Citadel, remodelled in the fourteenth century, and again repaired in the sixteenth century, consists of five square towers and other buildings, surrounded by a ditch (see page 3). It has a commanding position, and before the introduction of fire-arms must have been of great strength. Even now the solid masonry of the lower portion would resist for some time any artillery that could be brought against it.

The Tower of David (see page 5) appears to be the oldest portion of the Citadel, and its dimensions and mode of construction agree well with those of the tower Phasaelus as described by Josephus. The substructure consists of a solid masonry escarp, rising from the bottom of the ditch at an angle of about forty-five degrees, with a pathway, or *chemin des rondes*, round the top. Above this the tower rises in a solid mass for a height of twenty-nine feet, and then comes the superstructure. The escarp retains to some extent its original appearance, but time and hard treatment have worn away much of the finer work, and the repairs have been executed in the usual slovenly manner of the Turks. The old work, where it can be



THE MOUNT OF OLIVES.

From a house-top at the south-west corner of the Pool of Hezekiah, looking eastward.

seen, is equal, if not superior, to the best specimens of masonry in the far-famed wall of the Temple Platform ; the faces of the stones are dressed with an astonishing degree of fineness, and the whole, when perfect, must have presented a smooth surface difficult to escalate, and, from the solidity of the mass, unassailable by the battering ram. The masonry of the solid tower is rougher ; the faces of the stones project, and they are pitted with a number of deep square holes which have long



THE SOUTHERN SLOPES OF OLIVET AND
THE MOUNTAINS OF MOAB.

From the same spot, overlooking David Street, crowded with people; the large domed quadrangle on the right is the Synagogue of the Ashkenazim Jews.

puzzled the antiquary. The super-structure contains several chambers, and a cistern for the collection of rain-water. In one of the rooms a "mihrab" marks the place where, according to Moslem tradition, David composed the Psalms, and another chamber is pointed out as the reception room of the same king.

The Tower of David was the last place to yield when Jerusalem was captured by the

Crusaders; and when the city walls were destroyed by the Moslems in the thirteenth century, it was for some reason—probably its solidity—spared, to come down to our own time as a fine example of the mural masonry of the Jews.

The remaining towers of the Citadel have suffered far more severely, from the battering



THE ZION GATE, OR GATE OF THE PROPHET DAVID.

In the foreground, outside the Gate, are a group of Bethlehemites and a water-carrier.

they have undergone during numerous sieges, and without extensive excavation it would be impossible to determine their original form. The tower, however, which guards the Jaffa Gate, though its dimensions are somewhat smaller than those given by Josephus, is satisfactorily identified with the tower of Hippicus by the discovery of an aqueduct twelve feet below

the level of the present conduit, which is probably that by which, according to the Jewish historian, water was brought into that building.

Within the Citadel there is ruin and rubbish everywhere; without, in the moat, soldiers' gardens, beds of cactus or prickly pear, and filth of every possible description; and on the ramparts a few old cannon, much dreaded by the artillerymen who have to fire them. The view from the top of David's Tower is extensive, embracing the whole town, the Mount of Olives, the Dead Sea, and the Mountains of Moab—a pleasant sight to feast the eyes upon for half an hour before the sun goes down.

In front of the Tower of David is the residence of the late Bishop Gobat, whose stalwart



THE TOMB OF DAVID.

The whole group of buildings is called *Neby Daūd*, which signifies the Sanctuary of the Sepulchre of the Prophet David.

form and kind, homely manner will not soon be forgotten. Not far from it, opposite the Citadel, on the east side of Armenian Street, which leads to the Zion Gate, is Christ Church, the English Protestant church. The foundation stone of this church was laid in 1842 by Bishop Alexander, a Jewish proselyte, who in the previous year had been consecrated first bishop of the United Church of England and Ireland in Jerusalem. The church owes its existence to the efforts of the English Society for Promoting Christianity among the Jews, which has had resident missionaries in the city since 1824.

Proceeding southward along Armenian Street, we have on the right the fine gardens of the Armenian Monastery, and on the left the monastery itself, and the Church of St. James. The monastery is the largest and most comfortable building of its class in Jerusalem, and has, attached to it, schools and dormitories for the accommodation of students preparing themselves for the priesthood, and also an extensive range of buildings capable of containing three thousand pilgrims. It was founded by the Georgians as early as the eleventh century, but when their fortunes declined and they were unable to satisfy the claims made upon them by the Turks, it was sold by them to the Armenians in the fifteenth century. The Georgians attached as a condition to the sale that the monastery should be restored to them when they were again able to support it; and upon this condition the Greek Church has based a claim to the buildings, which may some day swell into one of those quarrels respecting the holy places which have led to such serious consequences. The refectory or dining-hall of the monastery retains much of its old character—a step divides the patriarch and bishops from the rest of the clergy; the tables are fine slabs of white marble; the pavement is of what is known as “Santa Croce” marble; there is some pretty inlaid work; and on the walls, amidst much that is modern, are some fine old porcelain tiles.

The Church of St. James is, with the exception of that of the Holy Sepulchre, the largest within the city, and is the richest in gilding, decoration, and pictures. On the north side of the church is a chapel dedicated to St. Stephen, in which is preserved the font used on the occasion of the baptism of the first Jew converted to Christianity. The walls of the church and its chapels are covered with porcelain tiles of comparatively modern date and of inferior pattern.

A short distance beyond the monastery is the Zion Gate, or the Gate of the Prophet David, Bab en Neby Daûd (see page 10), leading out to the group of buildings called Neby Daûd, which stand on the waste portion of the modern Mount Zion (see page 11). The gate itself dates from the reconstruction of the walls by Suleiman in 1539—42 A.D. Close to the Zion Gate is an Armenian monastery called the House of Caiaphas, in which are shown the prison of Our Lord and the stone that once closed the Holy Sepulchre. In the quadrangle of the monastery are the tombs of the Armenian patriarchs of Jerusalem. A short distance beyond are the “cœnaculum,” or chamber of the Last Supper, and the Tomb of David, contained in one building. The tomb, or cenotaph shown as such, occupies the eastern end of a chamber which appears to have been the crypt of an old church erected during the Frank kingdom of Jerusalem, probably that called the Church of St. Mary.

We must now return to the market-place in front of the Jaffa Gate, and, proceeding for a short distance eastward down David Street, turn to the left into the street of the Christians to gain the Church of the Holy Sepulchre. Passing along this last street, we have, at first, on the left the large reservoir known as Hezekiah's Pool, and on the right the Greek Church and Monastery of St. John the Baptist. Hezekiah's Pool, or, as it is called by the people, “The Pool of the Patriarch's Bath,” is an open tank surrounded by houses, which is supplied with



HEZEKIAH'S POOL, FROM THE SOUTH SIDE.

The swallows flying towards the turbid water, the man dipping his jar into it from a balcony, and the smokers in the foreground, are all characteristic of the spot at the end of the summer, when good water is scarce.

water by an aqueduct from a reservoir outside the city. It is capable of containing about three million gallons of water, but is in very bad repair. The bottom of the pool is covered by a thick deposit of vegetable mould, and one corner is nothing more than an open cesspit of the foulest description; the water, nominally, is only used for washing pur-



poses, but the poorer classes often draw it for drinking during summer, and hence arises much

fever and sickness. The Church of St. John the Baptist, or "Forerunner," has been built above a much older church, which is half-filled with rubbish, but in a good state of preservation. The floor of this old church is twenty-five feet below the present level of the "Street of the Christians"—a good proof of the great accumulation of rubbish in this part of the city. At Easter time Christian Street is thronged with pilgrims passing to and fro, or making purchases at the numerous shops, and presents an appearance of life and animation which it is far from possessing during the autumn and winter months. On the left-hand side of the street, near the Church of the Holy Sepulchre, is the great Greek Monastery, celebrated for the library and manuscripts which it contains. Five churches—of which the oldest is that of St. Thecla—are included in the monastery, and there is considerable accommodation for the monks and for pilgrims who visit Jerusalem. On the right-hand side of the street a narrow passage and flight of steps lead down to the courtyard in front of the entrance to the Church of the Holy Sepulchre (see page 16). The open court is the favourite resort of pedlars from Bethlehem, who expose their wares for sale on the pavement, and drive a thriving trade in rosaries, mother-of-pearl ornaments, olive-wood trinkets, and other small articles, which the pilgrims purchase as mementoes of their visit to the Holy City.

A discussion of the many difficult questions connected with the site of the Holy Sepulchre would be beyond the scope of the present work; it will be sufficient here to state briefly the nature of the theories which have been advanced, and to give a slight sketch of the history of the church. The three principal theories are:—First, that the Sepulchre of our Lord was beneath the Sakhra "Rock," in the Haram esh Sherif, and that the noble building above it, the "Dome of the Rock," is the Church of the Resurrection erected by the Emperor Constantine in the fourth century. According to this theory, of which Mr. James Fergusson is the well-known author and able exponent, the tradition relating to the site of the sepulchre was transferred to the present tomb in the eleventh century. Second, that the Church of the Holy Sepulchre occupies the ground once covered by the churches of Constantine, and that it contains within its walls the tomb of Christ. Third, that the true sepulchre was to the north of the city without the present walls, and was never found, but that the present "Holy Sepulchre" is the tomb "miraculously discovered" by Constantine, and that over which he built his church.

The first question that arises is whether Constantine really found the "new sepulchre wherein was never man yet laid," which Joseph of Arimathæa "had hewn out in the rock" in his own garden. What is historically certain is that Constantine erected on the "discovered ground" a magnificent group of buildings, which were completed and dedicated in 335 A.D.

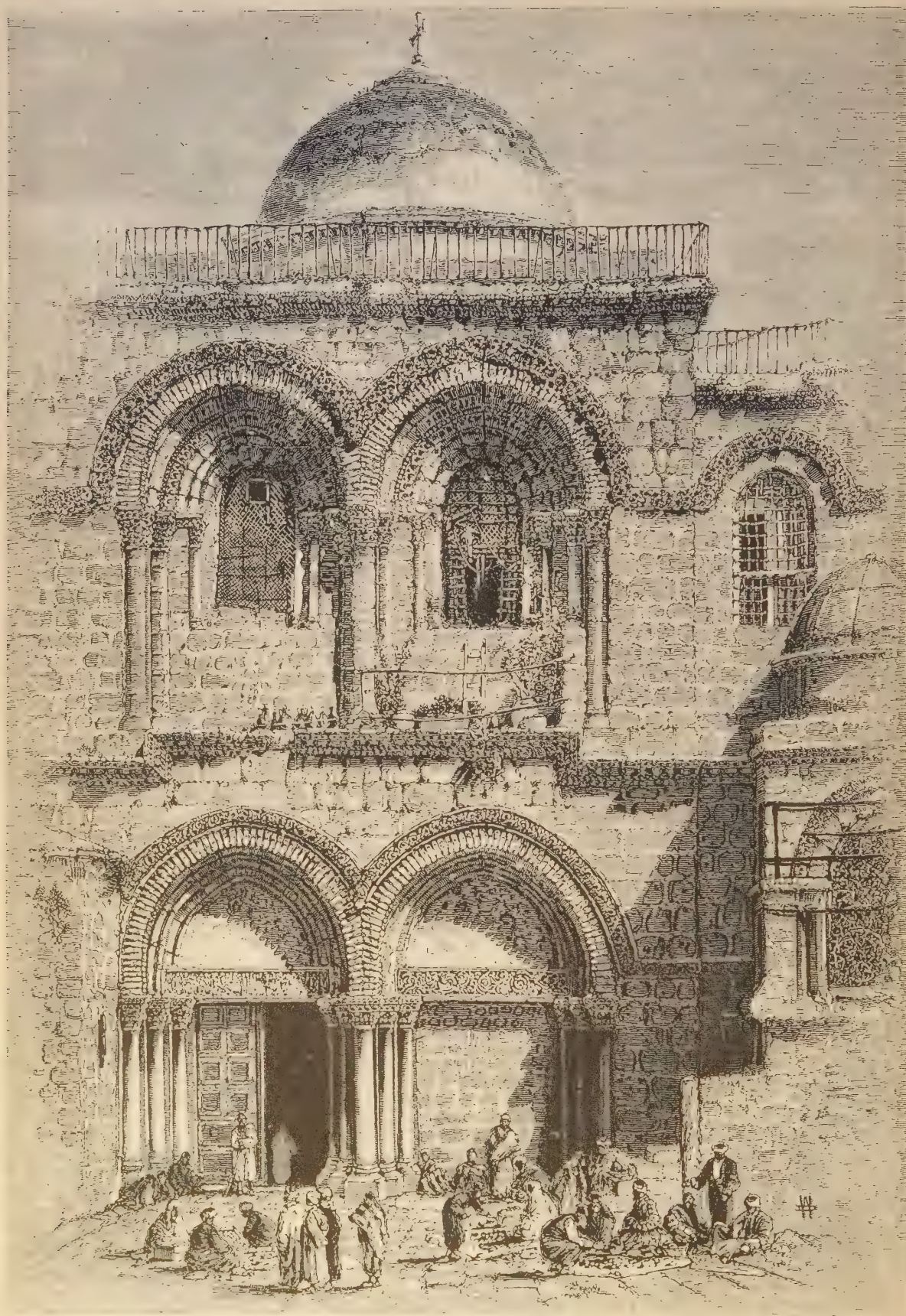
In 614 A.D., when the Persians captured Jerusalem, the Great Basilica, or Martyrion, was wholly or partially destroyed by fire, but it was rebuilt about 626 A.D. by Modestus, Superior of the Monastery of Theodosius. The buildings, which are fully described by a French bishop, Arculf, who saw them about 700 A.D., then consisted of the Anastasis, or Church of the Resurrection, which contained the Holy Sepulchre; the Basilica, or Martyrion, a five-aisled

building with a circular apse and an opening towards the east; the square Church of St. Mary; and a very large church on the east of the sepulchre, called the Church of Golgotha.

In 936, and again in 969, when the Fatimite Caliphs gained possession of the city, portions of the churches were damaged by fire; and in 1010 they were partially destroyed by El Hakim, the third Fatimite Caliph. This wild fanatic commenced a systematic persecution of the Christians, drove them from their churches, and even attempted to destroy the Holy Sepulchre. About the middle of the eleventh century the Christians began to return to Jerusalem (1048 A.D.) and commenced the rebuilding of the churches; and it is to this period that Mr. Fergusson ascribes the transference of the site of the Holy Sepulchre from the Sakhra in the Haram esh Sherif to its present position. During the last half of the eleventh century Jerusalem fell under Turkish rule, and the Christians were much oppressed; they were robbed and maltreated even whilst worshipping in their churches, and the pilgrims had to submit to every species of insult. Among those who suffered was Peter the Hermit, whose burning eloquence on his return to Europe roused the indignation of Western Christendom and brought about the First Crusade. On the 15th July, 1099, the Crusaders captured Jerusalem, and, after putting to death most of the Turkish population, entered the Church of the Holy Sepulchre barefooted and singing hymns of praise. They soon, however, found the building too insignificant, and commenced to remodel it and add new shrines. An English monk named Saewulf, who made a pilgrimage to Jerusalem about 1103, has left an account of the buildings as they then existed, and a description of the numerous "Holy Places," many of which have been handed down by tradition to the present day. When Saladin took the city in 1187, and also in 1244, when the Christians were finally driven from Jerusalem, the church and the sepulchre were injured, but with these exceptions the buildings remained nearly in the state in which the Crusaders left them until the great fire of 1808. The church, except the eastern portion, was almost entirely destroyed; the dome fell in, crushing the Chapel of the Holy Sepulchre; the marble columns of the Rotunda were cracked and calcined; images, altars, pictures, were consumed in the general conflagration; and there was a mass of ruin from the Chapel of Helena to the rock-hewn tomb of Joseph of Arimathæa.

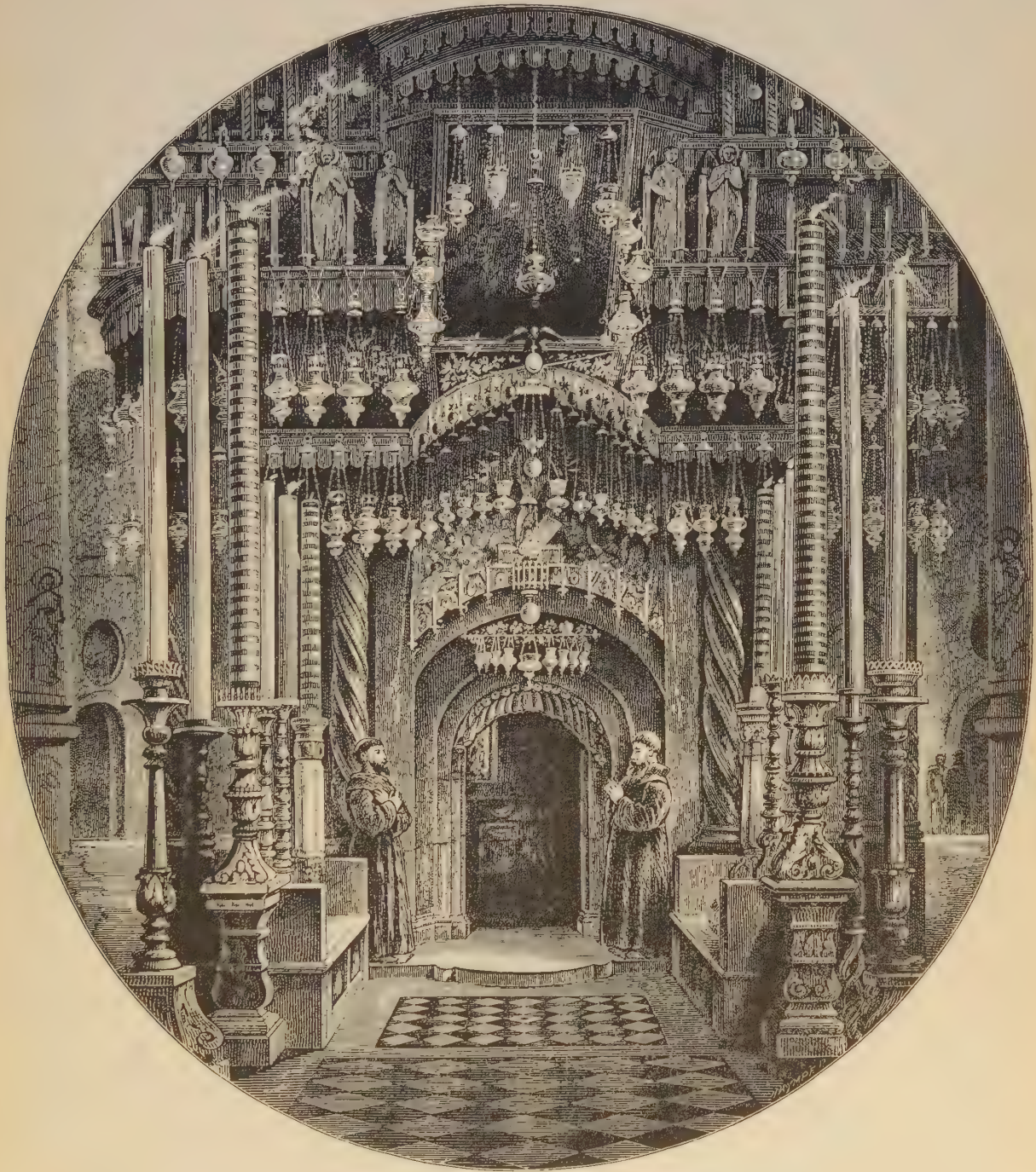
In the intrigues which followed at Jerusalem and Constantinople in connection with the rebuilding of the church, the Greeks secured for themselves the greater portion of the buildings, and during the execution of the repairs two noble monuments of the Latin or Frank kingdom, the tombs of Godfrey de Bouillon and his brother Baldwin, disappeared. The work was completed and the renovated church consecrated in 1810, a certain Greek, Commenos by name, being architect.

The only entrance to the church at present is on the south side, from the open court or quadrangle which has been alluded to above. South of the court is the Greek Monastery of Gethsemane, occupying the site of the residence of the Grand Master of the Knights of



ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHRE.
Pilgrims buying rosaries and other relics in the forecourt.

St. John; in front of this building are the bases of three columns, probably the remains of some porch or screen. On the east side are the Greek Monastery of Abraham, containing a small chapel in which is shown the spot, close to Golgotha, where Abraham was on the



THE SHRINE OF THE HOLY SEPULCHRE.

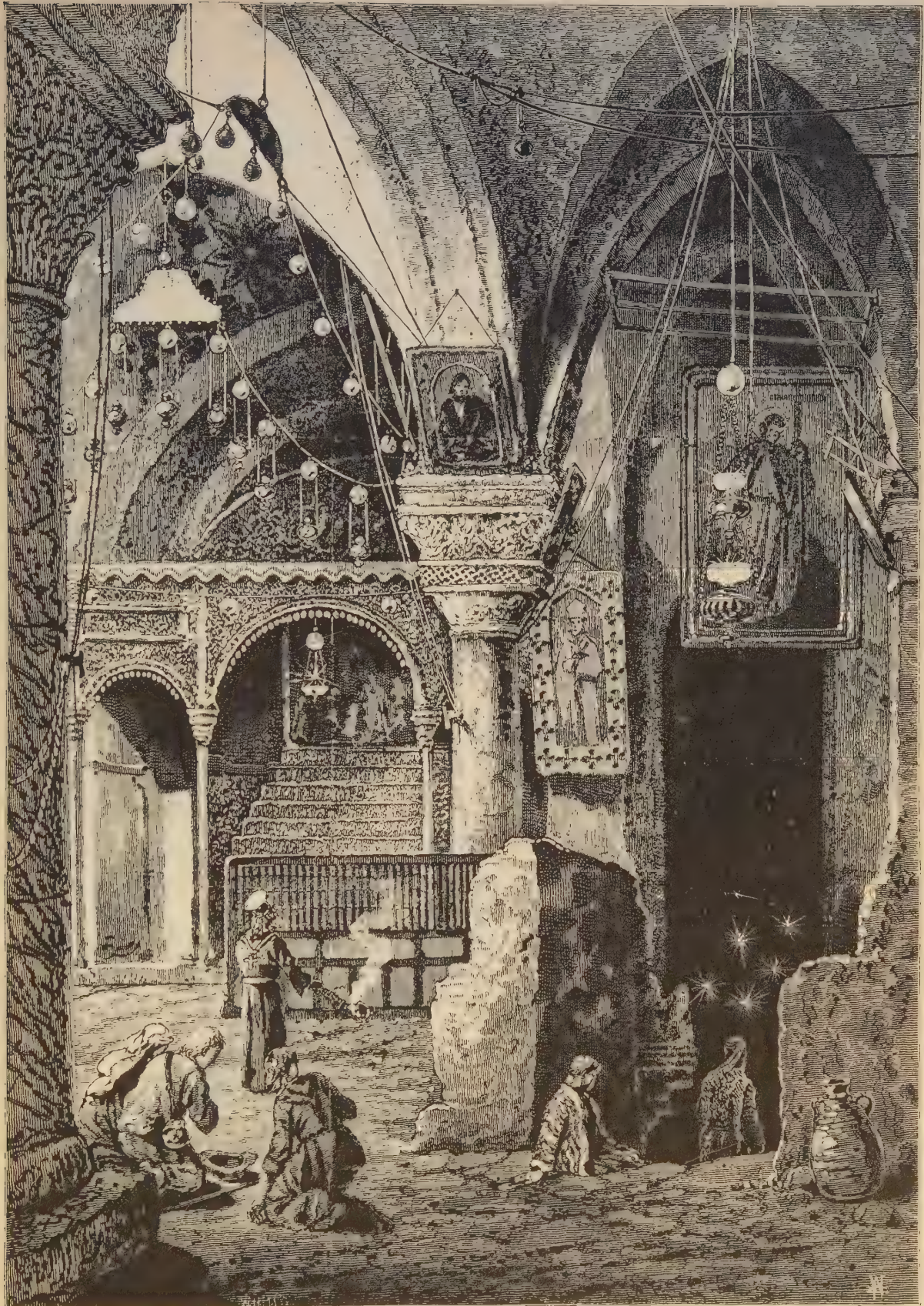
The enormous candles at the entrance are only lighted on important festivals.

point of sacrificing Isaac; the Armenian Church of St. John; and the Coptic Chapel of the Angel St. Michael, whence a passage leads to the Coptic Monastery. On the west side are the Chapel of St. James, the brother of our Lord; the Chapel of the "Forty Martyrs," or of

the "Ointment Bearers"—originally the Chapel of the Trinity—where all marriages and baptisms were conducted, and which contains a very beautiful font; and the Chapel of St. John, in the basement story of the great tower. The façade of the church occupies the entire northern side of the court. There are two doorways, one open and one closed by the masonry of the Chapel of Calvary, and above each door is a window. The whole dates from the twelfth century, and forms part of the work of the Crusaders when they remodelled the church. Some of the ornamentation is very similar to that which may be seen in many churches in Normandy at the present day, and a bas-relief over one of the doors, representing with much spirit the entrance of Christ into Jerusalem, is supposed to have been executed in France. The string courses above the doors and windows are partly made up of blocks of stone belonging to a very beautiful cornice of classical design, almost identical with that of the cornice of the Golden Gate in the east wall above the Haram esh Sherif. At the north-east corner of the court is a small chapel dedicated to St. Mary of Egypt. Above this chapel is another called the Chapel of the Agony, which is adjacent to Mount Calvary, and belongs to the Latins. In the north-east corner of the court is the fine Campanile or Bell Tower, projecting from the façade, and once standing free, but now incorporated with the church. The tower was erected towards the close of the Latin occupation of Jerusalem, about 1170, and as late as 1678 consisted of five stories. There are at present only three stories, so that the striking effect which must have been produced by the tower when it was in its original state is quite lost.

On entering the church we pass at once into the south transept of the Church of the Crusaders, which, in consequence of the changes made in 1808, has now the appearance of a vestibule. Here, on the left-hand side, some members of the Moslem family which has charge of the keys will always be found seated when the church is open; and the visitor has directly in front of him the "Stone of Unction," which is said to mark the spot on which our Lord's body was laid when it was anointed after having been taken down from the cross. The stone, a large slab of limestone, is raised a few inches above the level of the floor, and is said to have been placed in its present position when the church was rebuilt. A few paces to the left of the stone is the spot where the Virgin Mary and the other women stood when the body of Christ was anointed, and beyond it lies the Rotunda, which is sixty-seven feet in diameter. The Rotunda formerly had twelve large columns which supported the dome, but there are now eighteen piers which carry a clerestory and a dome open at the top. A vaulted aisle with three apses, now walled up and divided into chambers, runs round the western half of the Rotunda.

In the centre is the Shrine of the Holy Sepulchre (see page 17), built, in the very worst taste, of the ruddy coloured limestone known at Jerusalem as "Santa Croce" marble. The building is about twenty-six feet long and eighteen feet wide. Its western end is polygonal in shape, its eastern, square; and the interior is divided into two chapels, one on the east, known as the Chapel of the Angels, the other containing the Sepulchre of Christ. In front of the



THE CHAPEL OF HELENA, CHURCH OF THE HOLY SEPULCHRE.
Showing the entrance to the Cave of the Cross.

entrance to the Chapel of the Angels are gigantic wax candles, only lighted on certain solemn occasions, and here the pilgrims take off their shoes before venturing to tread on the holy ground within. On either side of the entrance are two holes in the wall through which the "Holy Fire" is given out at the Greek Easter; and in the centre of the chapel itself, encased in marble and resting on a pedestal, is a portion of the stone that was rolled away from the mouth of the Sepulchre. At the western end of the antechamber is a low doorway, the mouth of the tomb, over which is a bas-relief representing the figure of our Lord rising from the grave, with the angel seated on the right-hand side, and the two Marys bringing incense and spices for the anointment on the left. The tomb chamber is entirely lined with marble, and from its roof hang forty-three lamps, of which thirteen belong to the Latins, thirteen to the Greeks, thirteen to the Armenians, and four to the Copts. These lamps are kept burning day and night. The tomb is a raised bench two feet high, six feet four inches long, and three feet wide, covered by a marble slab which has a groove cut transversely across the centre. Above the tomb are three bas-reliefs in white marble representing the resurrection.

A small chapel belonging to the Copts is attached to the western end of the shrine of the Holy Sepulchre, and nearly opposite to it a door leads from the Rotunda to the Chapel of the Syrians, and thence to the chamber which contains the tombs of Joseph and Nicodemus. The tombs are of the kind known as "kokim" (deep horizontal recesses), and there can be no reasonable doubt that the chamber is an ancient Jewish sepulchre containing, when perfect, six "kokim" for the reception of bodies. This would at first sight seem to indicate that the ground upon which the church is built lay without the walls of the ancient city; but we know that some of the kings were buried in Jerusalem, and it is doubtful to what extent the Jews, before the Captivity, buried their dead outside the walls. At the time of the Roman siege one tomb at least lay within the walls, for it is referred to by Josephus as a well-known object.

North of the shrine of the Holy Sepulchre the spot is pointed out where our Lord appeared to Mary Magdalene as a gardener, and a little beyond it is the Latin Chapel of the Apparition, which commemorates the appearance of Christ to his mother after the Resurrection. Behind the chapel is the Monastery of the Franciscans who live within the church, and in the adjacent sacristy are kept the sword and spurs of Godfrey de Bouillon.

Directly east of the Sepulchre is the large Greek church, which occupies the site of the church of the Crusaders, destroyed by fire in 1808. It is profusely decorated, and contains a broken column said to mark the centre or navel of the earth. The church is separated from the aisles that surround it by a partition wall, through which a door leads to the two Greek chapels of the "Prison" and the "Bonds" of Christ. This portion of the church appears to have been little damaged by the fire. Passing along the north aisle, the first chapel belongs to the Greeks, and is dedicated to Longinus, the soldier who pierced Jesus' side with a spear; beyond this is a closed doorway, which once formed the eastern entrance to the church; and then the Armenian Chapel of the "Parting of the Vestments;" still further, at the east end of the south aisle, is the Greek Chapel of the "Crowning with Thorns," which contains the



THE CHAPEL IN THE CAVE OF THE CROSS,
Called "The Chapel of the Invention (i.e. the finding) of the Cross."

"Column of the Derision," a fragment of a granite column on which Christ is said to have sat when he was crowned with thorns and mocked by those that stood near. In the same chapel is also kept a crown of thorns, made from the species of shrub which is supposed by tradition to have been that which supplied the original crown. Between the two last-mentioned chapels



PILGRIMS OF THE GREEK CHURCH BUYING CANDLES,
To be lighted by the "Holy Fire" in the Church of the Holy Sepulchre, at the celebration of the Easter Festival.

a flight of steps leads down from the east aisle to the Chapel of Helena, a portion of the church which does not seem to have suffered during the fire (see page 19). The chapel is divided into three aisles by four stunted columns with heavy-looking capitals, which carry a dome that rises above the level of the courtyard of the Abyssinian Monastery, and gives light

to the chapel below. There are two apses containing altars dedicated respectively to St. Helena and the Penitent Thief. The position of the third apse is occupied by an opening through which a flight of steps leads down to the Chapel of the Invention of the Cross (see page 21). In the Chapel of St. Helena the place is pointed out where the Empress sat whilst the workmen were searching for the cross in the cave below, which appears to have been either an old cistern or a natural cavern artificially enlarged. It now contains an altar and a life-size statue of the Empress. According to tradition, the search instituted by the Empress Helena led to the discovery of the three crosses; but, unfortunately, the tablet bearing the inscription had become detached, and it was at first impossible to distinguish the cross upon which our Saviour died. This difficulty was overcome by taking the three crosses to a noble lady of Jerusalem who was afflicted with an incurable illness; the crosses of the thieves had no effect, but on being touched with the true cross her disease left her, and she sprang from her couch whole and well.

Not far from the entrance to the church, and close to the "Stone of Unction," is the Chapel of Adam. Here Adam, and also Melchizedek, are supposed to have been buried. At the entrance to the chapel once stood the tombs of Godfrey and Baldwin; and at its eastern end may be seen the rock of Calvary, with the rent made in it by the earthquake at the time of the Crucifixion. Doubts have frequently been raised with respect to the genuine character of the rock of Calvary, and it has even been stated that it was built up with blocks of granite; but there can hardly be a doubt that the greater portion, if not the whole, is natural rock, the same limestone that is seen at the tombs of Joseph and Nicodemus, and in other places in the church. The floor of the Chapel of the "Exaltation of the Cross" is fifteen feet above that of the Rotunda, and here is shown the summit of Calvary and the hole in which the cross is said to have been placed. By the side of this chapel and on the same level, being supported by vaults, is the Latin Chapel of the Crucifixion, erected where Christ, according to tradition, was nailed to the cross.

No description of the Church of the Holy Sepulchre would be complete without some notice of the ceremony of the "Holy Fire," which, to the disgrace of Eastern Christianity, is enacted at the present day, and we cannot do better than quote the graphic words of Dean Stanley: "The Chapel of the Sepulchre rises from a dense mass of pilgrims, who sit or stand wedged round it; whilst round them, and between another equally dense mass, which goes round the walls of the church itself, a lane is formed by two lines, or rather two circles, of Turkish soldiers stationed to keep order. For the spectacle which is about to take place, nothing can be better suited than the form of the Rotunda, giving galleries above for the spectators and an open space below for the pilgrims and their festival. For the next two hours everything is tranquil. Nothing indicates what is coming, except that two or three pilgrims who have got close to the aperture keep their hands fixed in it with a clench never relaxed. It is about noon that this circular lane is suddenly broken through by a tangled group rushing violently round till they are caught by one of the Turkish soldiers. It seems



VIA DOLOROSA—THE ECCE HOMO ARCH.

to be the belief of the Arab Greeks that unless they run round the Sepulchre a certain number of times the fire will not come. Possibly, also, there is some reminiscence of the funeral games and races round the tomb of an ancient chief. Accordingly, the night before, and from this time forward for two hours, a succession of gambols takes place, which an Englishman can only compare to a mixture of prisoner's base, football, and leap-frog, round and round the Holy Sepulchre. First he sees these tangled masses of twenty, thirty, fifty men, starting in a run, catching hold of each other, lifting one of themselves on their shoulders, sometimes on their heads, and rushing on with him till he leaps off, and some one else succeeds; some of them dressed in sheep-skins, some almost naked, one usually preceding the rest as a fugleman, clapping his hands, to which they respond in like manner, adding also wild howls, of which the chief burden is 'This is the tomb of Jesus Christ!—God save the Sultan!—Jesus Christ has redeemed us!' What begins in the lesser groups soon grows in magnitude and extent, till at last the whole of the circle between the troops is continually

occupied by a race, a whirl, a torrent of these wild figures, like the witches' Sabbath in

Faust,' wheeling round the Sepulchre. Gradually the frenzy subsides or is checked, the course is cleared, and out of the Greek Church on the east of the Rotunda a long procession



HOUSE OF SAINT VERONICA, IN THE VIA DOLOROSA.

The peasant walking up the street, wearing an embroidered abai, or cloak made of goats' hair, is carrying a plough. On the right sits a seller of fruit under an awning made of his cloak.

with embroidered banners, supplying in their ritual the want of images, begins to defile round the Sepulchre.

"From this moment the excitement, which has been before confined to the runners and dancers, becomes universal. Hedged in by soldiers, the two huge masses of pilgrims still

remain in their places, all joining, however, in a wild succession of yells, through which are caught from time to time, strangely, almost affectingly, mingled, the chants of the procession — the solemn chants of the Church of Basil and Chrysostom mingled with the yells of savages. Thrice the procession passes round; at the third time the two lines of Turkish soldiers join



THE HOUSES OF THE RICH AND POOR MAN, DIVES AND LAZARUS.

This is the most picturesque group of buildings in the Via Dolorosa. In the foreground are a Bedouin mounted on a camel laden with forage, and an Ashkenazi Jew conversing with a water-seller.

and fall in behind. One great movement sways the multitude from side to side. The crisis of the day is now approaching. The presence of the Turks is believed to prevent the descent of fire, and at this point it is that they are driven, or consent to be driven, out of the Church. In a moment the confusion as of a battle and a victory pervades the Church. In every

direction the raging mob bursts in upon the troops, who pour out of the Church at the south-east corner. The procession is broken through, the banners stagger and waver. They stagger, and waver, and fall, amidst the flight of priests, bishops, and standard-bearers hither and thither before the tremendous rush. In one small but compact band the Bishop of Petra (who is on this occasion the Bishop of 'the Fire,' the representative of the patriarch) is hurried to the Chapel of the Sepulchre, and the door is closed behind him. The whole church is now one heaving sea of heads. One vacant spot alone is left—a narrow lane from the aperture



A SHOEMAKER'S SHOP, JERUSALEM.
Jewish shoemakers at work.

on the north side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the fire; on each side of the lane hundreds of bare arms are stretched out like the branches of a leafless forest—like the branches of a forest quivering in some violent tempest

“At last the moment comes. A bright flame as of burning wood appears inside the hole—the light, as every educated Greek knows and acknowledges, kindled by the bishop within—the light, as every pilgrim believes, of the descent of God himself upon the Holy Tomb. Any distinct feature or incident is lost in the universal whirl of excitement which envelops the church as slowly, gradually, the fire spreads from hand to hand, from taper to taper, through that vast multitude, till at last the whole edifice, from gallery to gallery and through the area below, is one wide blaze of thousands of burning candles. It is now that, according to some accounts, the bishop or patriarch is carried out of the chapel in triumph, on the shoulders of the people, in a fainting state, ‘to give the impression that he is overcome by the glory of the Almighty, from whose immediate presence he is supposed to come.’ It is now that the great rush to escape from the rolling smoke and suffocating heat, and to carry the lighted tapers into the streets and houses of Jerusalem, through the one entrance to the church, leads at times to the violent pressure which in 1834 cost the lives of hundreds. For a short time the pilgrims run to and fro, rubbing the fire against their faces and breasts to attest its supposed harmlessness. But the wild enthusiasm terminates from the moment that the fire is communicated; and perhaps not the least extraordinary part of the spectacle is the rapid and total subsidence of a frenzy so intense—the contrast of the furious agitation of the morning with the profound repose of the evening, when the church is once again filled—through the area of the Rotunda, the Chapels of Copt and Syrian, the subterranean Church of Helena, the great nave of Constantine’s basilica, the stairs and platform of Calvary itself, with the many churches above—every part, except the one Chapel of the Latin Church, filled and overlaid by one mass of pilgrims, wrapt in deep sleep and waiting for the midnight service.

“Such is the Greek Easter—the greatest moral argument against the identity of the spot which it professes to honour—stripped, indeed, of some of its most revolting features, yet still, considering the place, the time, and the intention of the professed miracle, probably the most offensive imposture to be found in the world.”

Intimately connected with those historical and legendary events, that have found a local habitation within the walls of the Church of the Holy Sepulchre, are the traditions which during the course of centuries have clustered round certain spots in the narrow, crooked streets that lead from the Turkish Barracks, north of the Haram esh Sherif, to the church—the stations of the Via Dolorosa. The course of the Via Dolorosa depends on the site of the Prætorium, or residence of Pilate, and this has never been satisfactorily ascertained. At one period the Prætorium was supposed to have stood on the eastern hill, Moriah; at another on the western, the modern Sion; and it was not till the close of the crusading period that its present position was assigned to it, and the first station of the Via Dolorosa was located

in the above-mentioned Turkish Barracks (see page 30). The second station is in the street below, where, at the foot of the Scala Santa, which led to the Judgment Hall, the cross was laid upon Christ. A few paces westward the street is spanned by the Ecce Homo Arch (see page 24), which marks the spot where Pilate brought Jesus forth "wearing the crown of thorns and the purple robe," and presented Him to the multitude with the memorable words, "Behold the man!" (John xix. 5). The arch has all the appearance of a Roman triumphal arch of the time of Hadrian. It consists of a large central arch, with a smaller one on the north side which has been included in and forms the eastern termination of the Church of the Convent of the Sisters of Sion. Following the street downwards to the valley the third station is reached, a broken column near the Austrian Hospice which indicates the place where Christ fell under the cross. A little lower down is the house of Lazarus (see page 26), and the fourth station, where Christ met the Virgin Mary; and then follow the house of Dives, with its handsome doorway, and the fifth station, where our Lord having fallen for the second time, Simon of Cyrene took up the cross. A short ascent leads to the house of St. Veronica, the sixth station (see page 25). The road now ascends to the street which connects the Bazaars with the Damascus Gate, and here at the crossing is shown the seventh station, the so-called "Porta Judiciaria." The eighth station, where Christ addressed the women who accompanied him with the words, "Daughters of Jerusalem, weep not for me," is at the Monastery of St. Caralombos; the ninth station, where He fell for the third time, is in front of the Coptic Convent; the tenth, within the church, marks the spot where He was undressed; the eleventh where He was nailed to the cross; the twelfth where the cross was raised; the thirteenth where He was taken down from the cross; and the fourteenth the Sepulchre itself. It is, perhaps, needless to add that the buildings along the Via Dolorosa are modern, and that the "stations" themselves have been moved from place to place in the city whenever necessity or convenience required their removal.

Not far from the entrance to the Church of the Holy Sepulchre is the old gateway which formerly led into the pile of buildings belonging to the Knights of St. John, and which now, surmounted by the Prussian eagle, gives access to the ground presented by the Sultan to Prussia on the occasion of the visit of the Crown Prince to Jerusalem in 1869. The arch is semicircular, and when perfect must have been a beautiful specimen of twelfth-century work. Round the arch is a series of figures in stone, now much mutilated, but once representing the months. February is indicated by a man pruning, July by a reaper, August by a thresher, September by a grape-gatherer, &c. In the centre are the sun and moon—"Sol" a half figure holding a disc on high, "Luna" a female with a crescent. Above the arch is a cornice enriched with figures of lions and other animals, carved with great spirit, apparently by the same man who cut those in the cornice above the Chapel of the Egyptian Mary, near the door of the Church of the Holy Sepulchre. In the close vicinity of the arch is the minaret of the Mosque of Omar (see page 35), erected 1417 A.D., and supposed to mark the place where Omar prayed when he entered Jerusalem after its capitulation. The mosque occupies the site of the



MASJED EL MAJAHIDIN—MOSQUE OF THE KNIGHTS OF THE CRESCENT.

Turkish Barracks, commonly called the Tower of Antonia. The cactus and caper-bush growing on the wall on the right are especially characteristic of mural vegetation in Jerusalem.

Kubbet Dirka, built by a nephew of Saladin in the thirteenth century. Extensive excavations have been made by the German Government in the old home of the Hospitallers. The church dedicated to the Virgin Mary, known as Maria Latina, the monastery of the same name, and portions of the Hospice of the Knights of St. John, have been cleansed of the rubbish and filth which encumbered them, and much of interest has been brought to light. The south wall has a staircase attached to it which gives access to the cloisters, and to the old refectory recently fitted up as a German Protestant Chapel at the private cost of the German Emperor. The other buildings are being repaired or rebuilt as schools and other establishments for the use of the German community at Jerusalem, and the Church of Maria Latina is to be restored in the original style.

From the Bazaars, which lie immediately east of the old Hospice of the Knights of St. John, a street runs directly to the Bab el Amud (Gate of the Column), commonly known as the Damascus Gate (see page 41). This, the most picturesque of the city gateways, through which passes the great road to Nablus and Damascus, is the work of Sultan Suleiman, and dates from the sixteenth century. The gateway which preceded it was known in the twelfth century as that of St. Stephen, from the Church of St. Stephen, which then stood a few yards distant without the walls, on the place where the first Christian martyr is supposed to have been stoned. The scene of St. Stephen's martyrdom is now shown on the east side of the city without the present St. Stephen's Gate. The Damascus Gate is built over an older gateway, possibly as old as the time of Hadrian, which can just be seen rising above the rubbish. Flanking the gate are two towers built with stones taken from the ancient walls, and perhaps resting on the foundations of the older walls of the city.

* The Bazaars stretch southwards from the Church of Maria Latina to David Street. They are not remarkable for architectural beauty or for the value of the wares offered for sale, but in the early morning they are filled with a busy throng amidst which representatives of almost every nationality may be found. This is especially the case at Easter, when the population of Jerusalem is for two or three weeks apparently doubled by the presence of thousands of pilgrims, Christians and Moslems. For at this season Moslem devotees come from all parts of the Turkish Empire and even from India to pray within the sacred enclosure on Mount Moriah, the Haram esh Sherif, and to visit the reputed Tomb of Moses at the north-west of the Dead Sea. Probably this pilgrimage was instituted to counterbalance the great influx of Christians, especially of the Greek and Oriental Churches, who come from all parts of Russia and Greece and from remote Turkish provinces, to attend the Easter services in the Church of the Holy Sepulchre (see page 22) and to bathe in the river Jordan. This is the harvest time for the people of Jerusalem. Not only is every khan, convent, and hotel crowded, but tents are pitched outside the walls, while in all available open spaces within the city the poorer pilgrims make themselves at home, cooking their simple food in the open air and resting at night under the stars. Men, women, and children, wrapped in their

* The following pages (to page 37), describing the Bazaars and Markets of Jerusalem, are contributed by Miss Mary Eliza Rogers.

travelling rugs, crowd together in family groups till they are hardly distinguishable from their baggage.

A favourite site for a bivouac is the open space just within the Jaffa Gate; but pilgrims and wayfarers who select this spot must move at a very early hour in the morning, to make way for the peasants who come from the neighbouring villages with daily supplies of fruit,



A GROCER'S SHOP, JERUSALEM.

Two peasant women seated in the foreground, and a man of Silwan (Siloam) carrying a patched goat's skin filled with water from Job's Well.

vegetables, and poultry for Jerusalem. This open space probably represents the "market-place" mentioned by Josephus as being situated on the western hill, prior to the capture of the city by the Romans; and here the wholesale fruit and vegetable market is now held every day soon after sunrise. Dusky women of Bethany and Siloam, in long blue or white gowns, with bright-coloured kerchiefs tied round their heads, bring large baskets full of cucumbers,

tomatoes and onions, and other garden produce, while from more distant villages, especially Bethlehem and Artas, troops of donkeys come laden with enormous cauliflowers and turnips, guided by boys in white shirts girdled with broad red leather belts. The pleasant-looking



A STREET CAFÉ, JERUSALEM.
A Bedouin and peasant playing at a game called dâmech.

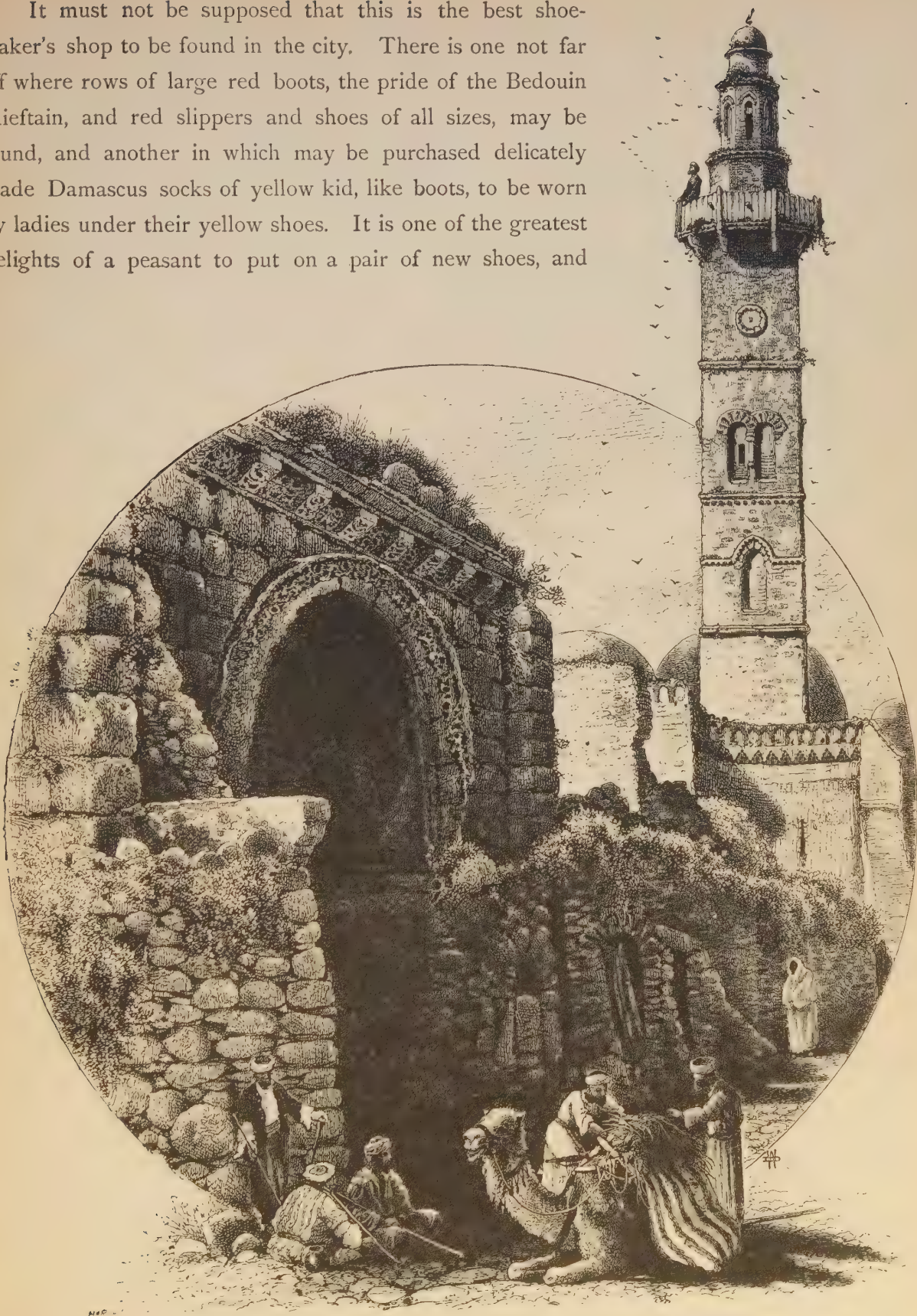
Bethlehem women, wearing crimson and yellow striped or blue gowns with long white linen veils, carry on their heads baskets of grapes, figs, prickly pears, pomegranates, and apricots, or whatever fruit is in season. Sometimes this market-place is almost blocked up with piles of melons, or with oranges and lemons from Jaffa, and in the early summer time roses are sold

here by weight to the makers of conserves and attar of roses. Hotel-keepers and servants from the various convents come here to make their bargains, and turbaned greengrocers and itinerant vendors of fruit come to buy their stock for the day. Soon the place is crowded, and the bustle of buying and selling begins. No purchase is effected without a considerable amount of contention. The seller does not usually price the goods, but waits for an offer. The first offer is always absurdly low. The seller then names an exorbitantly high price. For instance, a dignified-looking shopkeeper, wearing a white turban, will offer three piastres for a large basket full of tomatoes. The girl in charge answers indignantly, "I will carry my tomatoes back to Siloam rather than take less than fifteen!"—"O thou most greedy of the greedy, I will give no more than six!"—"O possessor of a tightly closed hand, I will not take less than twelve! How shall I buy the rice for my mother if I give away the fruits of her garden?" Finally she obtains seven and a half piastres for her tomatoes, and goes away perfectly satisfied, having argued with pertinacity for the half piastre.

In an hour or two the market people disperse, and only a few retail sellers of fruit or of rude pottery remain. The illustration on page 1 gives an excellent idea of this place as it appears during the midday hours.

As soon as the market is over the crowds increase in the bazaars. The narrow bazaar, of which a bird's-eye glimpse is shown on page 9, is called David Street. It opens into the market-place, and is paved with shallow steps as smooth as polished marble, descending towards the east, and generally littered with vegetable refuse. The shops on each side of the way are like large cupboards raised one or two feet from the ground. Within these recesses the shopkeepers sit at their ease gravely smoking in the midst of their wares. Damascus and Aleppo silks, Manchester prints and calicoes, Constantinople and Swiss muslin coloured veils, are displayed, and farther on pipes and hardware and dried fruits may be found. To the right are the bazaars leading to the Jewish quarter, and here most of the busiest workers congregate—tailors, embroiderers, tinsmiths, and shoemakers. The engraving on page 27 gives a good idea of a shoemaker's shop in one of the most narrow but busy bazaars in the city. It is close to an old archway overgrown with cactus and henbane. Two men are engaged at work. The wearer of the earrings, the master, is seated at a bench formed of a solid block of wood, and is vigorously using his mallet to beat into solidity a piece of leather for the sole of a shoe, while from the bowl of the neglected narghileh at his side a long curling column of smoke rises towards the dilapidated roof, and a lesser column issues from the mouthpiece which rests on the edge of the stall. The poor old short-sighted assistant squatting on the floor, and making a bench of his left leg, is patiently plying his awl and his waxed thread. The interior of the shop is fitted up with rude shelves, on which are ranged in rows heavy red shoes with pointed and turned-up toes and a few clumsy-looking lasts. Outside, on the large smooth round stones (which give a fair example of the usual kind of pavement on level ground in Jerusalem), may be seen the shoes of the occupants of the shop, two water-coolers of native pottery, and a roll of leather soaking in a bowl of water.

It must not be supposed that this is the best shoe-maker's shop to be found in the city. There is one not far off where rows of large red boots, the pride of the Bedouin chieftain, and red slippers and shoes of all sizes, may be found, and another in which may be purchased delicately made Damascus socks of yellow kid, like boots, to be worn by ladies under their yellow shoes. It is one of the greatest delights of a peasant to put on a pair of new shoes, and



ENTRANCE TO THE HOSPICE OF ST. JOHN AND MINARET OF OMAR.

A muezzin in the balcony chanting the call to prayer. Peasants loading a camel in the foreground, and a townswoman wearing a white izzar and dark veil in the distance.

especially to see all his family newly shod for a fête day. In the same neighbourhood the cotton-cleaners are found, one of whom, a Jew, is represented on page 44, busy at work. Cotton pods are brought to him in a sack. After weighing them, he separates the husks and seeds from the cotton with his bow-string, which he beats vigorously with his mallet. On a tray, mounted on a low stool, the seeds and pods may be seen; these will be weighed with the cotton in the presence of the owner when the task is completed. When there is sufficient space a second bow is used, and thus a double spring is obtained. The smaller bow is attached to a beam overhead, and to this is suspended a large harp-shaped bow, called a *mandaf*, the long string of which on being beaten into the cotton quickly converts it into fleecy clouds. The labour of holding the bow is avoided by thus suspending it, and the work is accomplished with surprising rapidity.

Cotton-cleaners are frequently employed in private houses to purify and lighten mattresses and divan cushions by the same process.

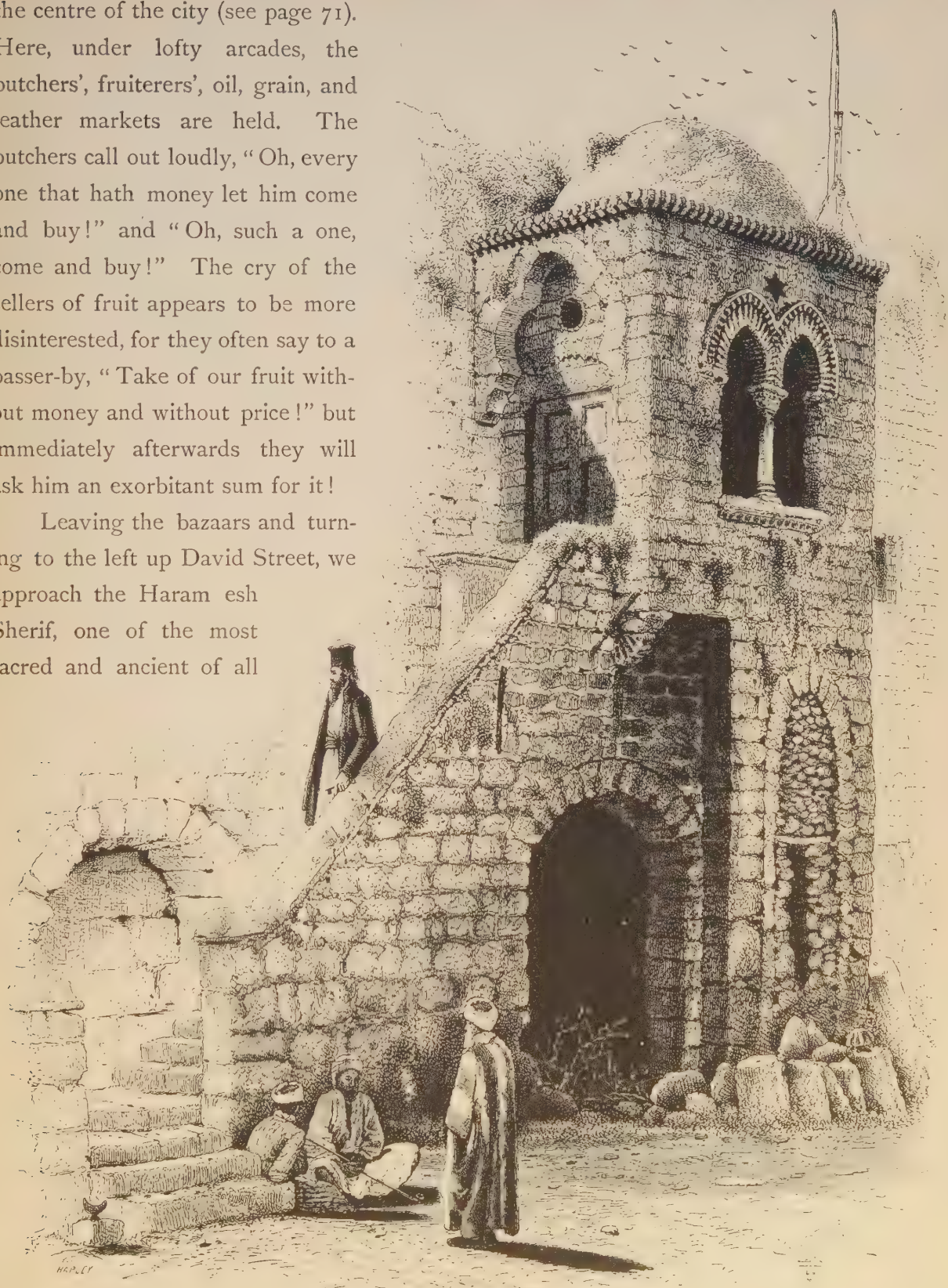
In every district a grocer's shop may be found, and on page 32 a typical one may be seen. The grocer in his striped gown and coloured turban sits on his shop-board quietly smoking, for it is nearly midday, and there is not much business to attend to. His stock consists of baskets of Egyptian rice and rice from the Jordan, a good supply of loaf sugar and coffee, dried fruits, pistachio nuts, walnuts, olives, salt, pepper, and all kinds of spices. A laden camel is just coming into the picture, making a growling noise and ringing his bells. The right foot of the rider alone is visible. In advance of the camel comes a water-carrier from Siloam, with a patched goatskin filled with water from the Bir Eyub (Job's Well). He rattles his brass cups, and cries out in a shrill voice, "May God compassionate me!" Two peasant women with dishevelled hair and yellow kerchiefs bound round their stiff red cloth caps are resting near the shop. They have rings in their noses and on their fingers, but their feet are bare. Peasant women of Judæa are not generally attractive in appearance. The features of the townspeople are much more refined, and there are many women and girls, both Christian and Moslem, in Jerusalem whose coloured muslin veils hide really pretty faces. Jewesses do not veil themselves, but the younger and prettier among them are kept very much out of sight.

From David Street a turning towards the north, called Christian Street, leads to the Church of the Holy Sepulchre, and here there are a few European shops, kept by Maltese, Italians, and Germans, in the midst of the truly Oriental barbers, pipe-makers, bakers' shops, and cafés. A good example of one of the less important street cafés is shown on page 33. All that is absolutely necessary is a nook in which a fire can be made for the preparation of pipes and coffee, a supply of coffee cups, *narghilehs*, and long pipes, and a few rush seats; but the proprietor adds greatly to the attractions of his establishment if he can supply a board for the game called *dámeh*, at which a Bedouin and a peasant are represented playing in the illustration. In the evening a story-teller or a singer may generally be found here entertaining a group of smokers.

A turning eastward out of Christian Street leads through dirty crooked streets of stairs and arched passages, dark and dusty, to the most important bazaars and khans, which are in the centre of the city (see page 71).

Here, under lofty arcades, the butchers', fruiterers', oil, grain, and leather markets are held. The butchers call out loudly, "Oh, every one that hath money let him come and buy!" and "Oh, such a one, come and buy!" The cry of the sellers of fruit appears to be more disinterested, for they often say to a passer-by, "Take of our fruit without money and without price!" but immediately afterwards they will ask him an exorbitant sum for it!

Leaving the bazaars and turning to the left up David Street, we approach the Haram esh Sherif, one of the most sacred and ancient of all



STAIRCASE LEADING TO THE CHURCH OF ST. JOHN.
A Greek priest descending the stairs.

holy places. Within its area was, according to tradition, the scene of Abraham's sacrifice (Gen. xxii. 3—14); and there was certainly the threshing floor which David bought from Araunah the Jebusite for fifty shekels of silver, and upon which he built an altar and offered burnt-offerings and peace-offerings. There, too, were the successive temples of Solomon, Zerubbabel, and Herod, the fortress of Antonia, and possibly the palace of Solomon; and there at the present day are the beautiful "Dome of the Rock" and the Mosque el Aksa, and the buildings which were once the home of the Knights Templars. All traces of the altar and of the temples of the Jews have long since disappeared, and their exact positions have for years been amongst the most fiercely contested points of Jerusalem topography. In the midst of all this ruin and desolation we can, however, feel that the hill is the same Mount Moriah round which cluster so many memories connected with Jewish history, with the earlier and later years of our Lord's life, and with the ministry of the Apostles, and that somewhere on its surface stood the building which excited the admiration and astonishment of the Queen of Sheba.

The sacred ground, or Temple Platform, was enclosed and supported by massive retaining walls which are described by the Jewish historian in glowing terms. The enormous height of these walls and the magnificence of the masonry, almost justifying the description of Josephus, have been fully brought to light by the excavations undertaken by Captain (now Lieut.-Col.) Warren, R.E., for the Palestine Exploration Fund. At one corner the solid masonry rises to a height of one hundred and eighty feet, at another to a height of one hundred and thirty-eight feet, above the ground; and at one point in the wall a great stone, thirty-eight feet nine inches long, four feet high, and ten feet deep, has been used at a height of eighty-five feet from the surface. Partially concealed as the walls are, here by ninety-five feet, there by sixty feet of rubbish, they still fill the traveller with admiration, and they must, when fresh from the builder's hands, have been the finest specimens of mural masonry in the world. It was with such walls before their eyes that the astonished Jews replied to our Lord, "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" Above all this stood the Temple, of pure white glittering stone, covered in part with plates of gold, and surrounded by its courts and cloisters—a *tout ensemble* unsurpassed in magnificence by any temple of ancient times.

One of the finest fragments of the ancient masonry is that at the south-west angle of the Haram esh Sherif, but, unfortunately, only a comparatively small portion of the older work is visible above ground. No mortar has been used in building the wall, and the great blocks of stone are so beautifully fitted together that a penknife can hardly be introduced between the joints. The faces of the stones are also finely "dressed," and round the margin of each runs a chiselled draft from two to five inches wide and about a quarter of an inch deep. Thirty-nine feet north of the south-west angle is the fragment of an old arch known as "Robinson's Arch," from the fact that it was first brought to notice by the eminent American, Dr. Robinson, who may well be looked upon as the first and foremost pioneer

in the systematic and scientific exploration of Palestine. The arch is fifty feet long, and it had a span of forty-two feet. Portions of the three lower courses, in which are stones from nineteen to twenty-five feet long, alone remain, and these, from the appearance and position of the stones, evidently formed part of the original wall. The remaining stones of the arch were found lying, just as they fell, on a pavement of polished stone, more than forty feet beneath the surface of the ground, and near them a portion of the pier was also discovered. Under the pavement were the remains of an older arch, and lower still a remarkable rock-hewn channel for the conveyance of sweet water, which was in existence long before the Haram wall was built, and which may, perhaps, have been executed by order of King Hezekiah, who is known to have undertaken extensive works in connection with the water supply of Jerusalem. The position of "Robinson's Arch," and its dimensions, seem to indicate that it formed the first of a series of arches which supported a broad flight of steps leading from the Tyropœon Valley to the centre aisle of the Royal Cloisters, "Stoa Basilica," which ran along the south wall of Herod's Temple. The arch may also mark the position of the fourth gate on the western side of the Temple, which Josephus says "led to the other city, where the road descended down into the valley by a great number of steps, and thence up again by the ascent." The "Stoa Basilica" was six hundred feet long and one hundred feet wide. It was divided into three aisles by one hundred and sixty-two Corinthian columns; and the centre aisle was one hundred feet, the side aisles each fifty feet, high. The roofs were adorned with deep sculptures in wood; the high part in the middle was of polished stone; and the whole was finished off with much magnificence. The dimensions of the cloisters, in plan and section, are almost identical with those which York Cathedral would present if the transepts were taken off the sides and added to the ends; and it would be difficult to imagine a finer effect than that which would be produced by a flight of steps fifty feet wide, carried on arches, and at one point raised fifty feet above the ground, leading up to such a noble pile of buildings.

At a distance of two hundred and seventy feet from the south-west angle there is a closed gateway in the wall called the Gate of Muhammed, but generally known as "Barclay's Gate," from its fortunate discoverer, Dr. Barclay, an American missionary to Palestine. The gateway, which is evidently one of those that Josephus describes as leading from the western cloisters of the Temple to the suburbs of the city, is partly concealed by rubbish; but excavations have shown that it was about eighteen feet ten inches wide and twenty-eight feet nine inches high. The lintel of the gate is one enormous stone, and its sill is no less than forty-nine feet nine inches above the rock. The approach was probably by a solid ramp of earth. Immediately behind the closed entrance there is now a mosque, in which is shown the ring to which Muhammed fastened his mysterious steed, el Burak, on the occasion of his famous night journey; but the gateway formerly gave access to a vaulted passage, one of the approaches to Herod's Temple, which ran for sixty-nine feet in a direction at right angles to the wall, to a domed chamber or vestibule, and then, turning at right angles to the south,



THE STREET OF THE DAMASCUS GATE.

With a characteristic group of Bedouins outside a café on the left, a party of Turkish soldiers breaking up, and on the right a group of dealers in fruit and vegetables.

gained the Temple area by a ramp or flight of steps. North of "Barclay's Gate" is the well-known Wailing-place of the Jews, a small paved area in front of a portion of the retaining wall which is supposed by some writers to be the nearest point, without the enclosure, to the position of the "Holy of Holies." The pavement is at least seventy feet above the natural surface of the ground. Jews may often be seen sitting for hours at the Wailing-place bent in sorrowful meditation over the history of their race, and repeating oftentimes the words of the Seventy-ninth Psalm. On Fridays especially, Jews of both sexes, of all ages, and from all countries, assemble in large numbers to kiss the sacred stones and weep outside the precincts they may not enter (see page 43).

About six hundred feet from the south-west angle, and not far from the Wailing-



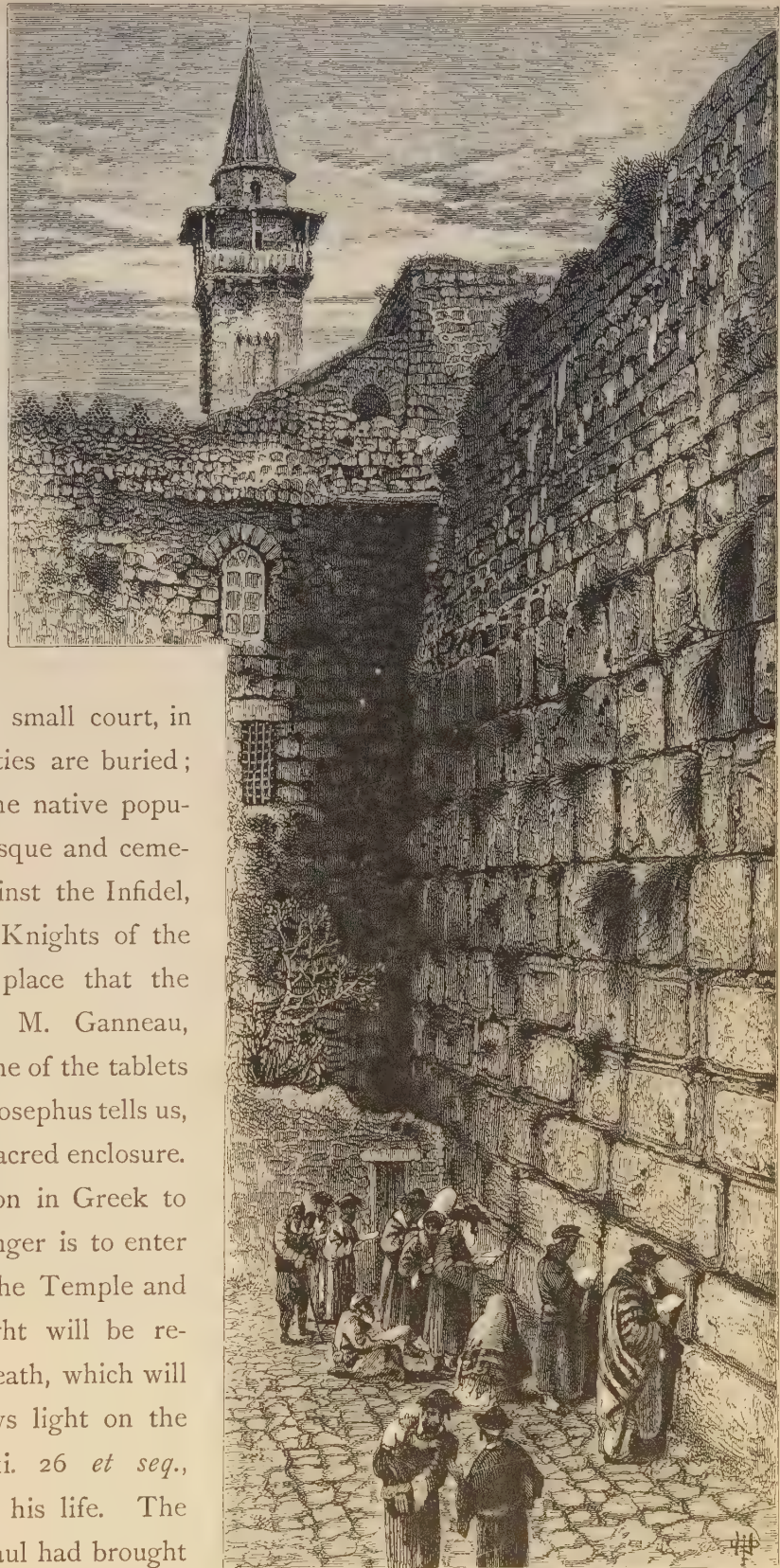
THE DAMASCUS GATE—BAB EL AMUD (GATE OF THE COLUMN).
The northern entrance to Jerusalem.

place, is "Wilson's Arch," one of the finest and most perfect remains in Jerusalem, named after the writer of these pages. The arch has the same span as "Robinson's Arch," and it formed part of the grand viaduct, of which other portions have been found, that connected Mount Moriah with the modern Mount Sion. West of the arch Captain Warren found a chamber, the "Masonic Hall," which may be a guard-house of the stormy period of the Maccabees, and a long subterranean gallery, which was apparently constructed to allow soldiers to pass freely and unnoticed from the Citadel, where Herod's palace was situated, to the Temple. This gallery appears to have been that which was used by Simon, son of Gioras, when, after the capture of Jerusalem by Titus, he passed from the

Upper City to the Temple area, and attempted to escape by appearing as a ghost to the Roman soldiers in the place where the Temple had stood. The principal approach to the Haram esh Sherif is by David Street, which passes over Wilson's Arch and enters the enclosure on a level, through a handsome double gate, of which the southern portal is called Bab es Silsileh (Gate of the Chain), and the northern Bab es Salam (Gate of Peace). At the bottom of the left jamb of the latter there is a massive stone with a marginal draft, the north end of which corresponds with the end of the great causeway arch beneath. The gate was built about 1492 A.D., and is ornamented with twisted columns, which were probably taken from some building erected by the Crusaders. In front of the gateway is a very beautiful fountain, which is supplied with water by the aqueduct from Solomon's Pools (see page 48).

Beyond the Gate of the Chain is "Warren's Gate," named after Captain Warren, R.E., whose excavations have thrown so much light on the topographical features of ancient Jerusalem. The gate, which is unfortunately concealed by rubbish, led into a passage eighteen feet wide, and was, perhaps, the second gate which gave access to the suburbs from the west side of the Temple enclosure. A short distance to the north is Bab el Kattanin (Gate of the Cotton Merchants), a handsome Saracenic portal at the end of the old Cotton Bazaar, said to have been repaired in A.D. 1336. A flight of steps leads up to the gate, which tradition asserts to be the "Beautiful Gate" of the Temple, where Peter healed the lame man. From Wilson's Arch northwards to the Gate of the Seraglio the retaining wall can nowhere be seen; but beneath the latter a portion has been found in a rock-hewn aqueduct, and near it Lieut. Conder, R.E., discovered the only masonry belonging to the original wall which is visible above the present surface of the Haram esh Sherif. This fragment is of great interest, as it has projecting pilasters and is similar in character to the masonry of the Haram wall, which encloses the last resting-place of the patriarchs at Hebron; it also shows that the outer walls of the Temple cloisters were built with pilasters, as represented in the restorations of Mr. Fergusson and the Count de Vogüé. The north-west angle of the Haram esh Sherif has been cut out of the rock so as to leave escarpments from three to twenty-three feet high facing inwards on the north and west. There is here, in fact, a mass of rock, about one hundred feet thick, which is separated from the more northern hill of Bezetha by a ditch one hundred and sixty-five feet wide, and from twenty-six to thirty-three feet deep. Upon the rock stands a Turkish barrack, the successor, perhaps, of the Tower of Antonia, which Herod built to "secure and guard" the Temple. The tower, or castle, was of great extent, and played an important part during the siege of Jerusalem by Titus. It was on a rock fifty cubits high, which was covered from its foot with smooth stones, like the lower part of the Tower of David, so that "any one who would either try to get up or to go down it might not be able to hold his feet upon it." There were towers at each corner of the castle; that at the south-east was seventy cubits high, that it might overlook the Temple; and that at

the south-west had passages to the Temple cloisters, by which the Temple guard went to its post, for, as Josephus adds, "the Temple was a fortress that guarded the city, as was the Tower of Antonia a guard to the Temple, and in that tower were the guards of those three." At the present day a pile of masonry in the street which runs westward along the north end of the Haram esh Sherif from St. Stephen's Gate is known as the "Tower of Antonia" (see page 30). This so-called tower appears to be part of an old mosque or church; it has attached to it a small court, in which several Moslem celebrities are buried; and the place is known to the native population of Jerusalem as the mosque and cemetery of those who fought against the Infidel, or, as we might call them, Knights of the Crescent. It was near this place that the distinguished French *savant*, M. Ganneau, was fortunate enough to find one of the tablets of Herod's Temple, which, as Josephus tells us, forbade strangers to enter the sacred enclosure. The tablet bears an inscription in Greek to the following effect: "No stranger is to enter within the balustrade round the Temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue." The inscription throws light on the events described in Acts xxi. 26 *et seq.*, during which Paul nearly lost his life. The Jews of Asia supposed that Paul had brought Trophimus, an Ephesian, into the Temple, and thus polluted the Holy Place. A tumult



THE WAILING-PLACE OF THE JEWS.

The west wall of the Haram, or Sacred Enclosure. On Fridays, after four o'clock, Jews and Jewesses assemble here for prayer, and bewail the downfall of Jerusalem.

arose, and the people were about to put Paul to death, when the commandant of the fortress Antonia, gathering a number of soldiers together, ran down and rescued him. The minaret which stands on the rock at the north-west angle was built about 1207 A.D. (see page 52). Amongst the stones used in its construction is a marble capital with mutilated figures representing the "Presentation of Christ in the Temple," which was probably taken from the Chapel

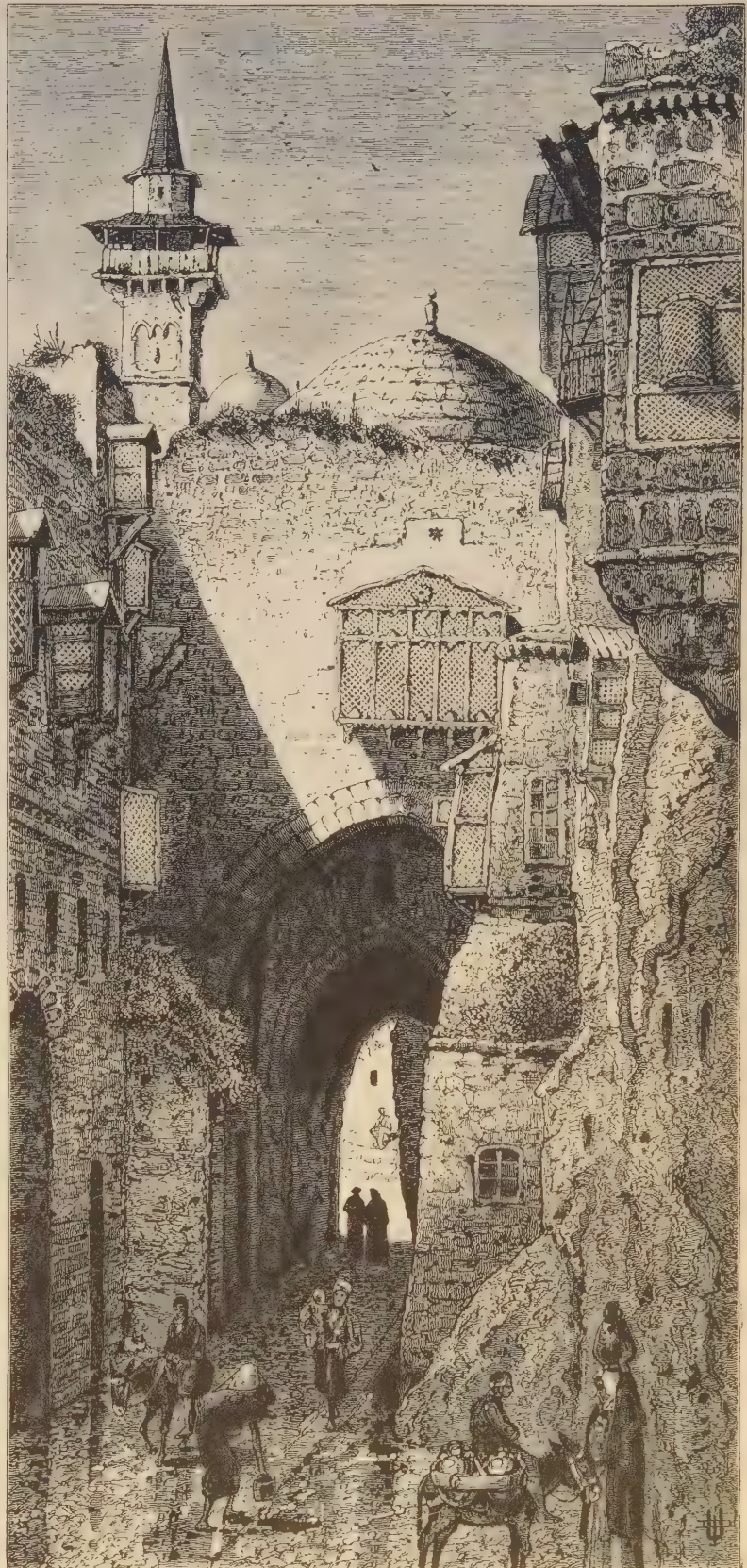


A JEWISH COTTON-CLEANER.
Separating seeds from cotton by the ancient process of bowing it.

of the Presentation, situated during the Latin Kingdom in the "Dome of the Rock," then called the "Templum Domini." On the left Simeon receives the infant Jesus from the hands of the Virgin; on the right is a figure with a nimbus round its head, which seems to be intended for Joseph.

The ditch alluded to as separating the rock on which the Turkish barrack stands from

the hill on the north has been traced for some distance along the line of the Via Dolorosa, and it can be seen in two vaulted passages or *souterrains* which lie beneath the street. At the end of one of the *souterrains* there is a rock-hewn aqueduct, from twenty to thirty feet high, which brought water from the north. It is an old and important work, but no one has yet been able to find the source from which it derived its supply of water. The eastern portion of the north side of the Haram esh Sherif is protected by the Birket Israil, known traditionally as the Pool of Bethesda. The reservoir is situated in a valley which takes its rise to the north of the city wall, and runs out into the Kedron valley about one hundred and forty-three feet south of the north-east angle of the Haram enclosure. The valley is now little more than a shallow depression, but excavations have shown that in the lower portions of its course it assumes the character of a deep ravine, and that its bed is no less than one hundred and forty feet below the surface of the Temple platform. The Birket Israil is three hundred and sixty feet long, one hundred and twenty-six feet wide, and eighty feet deep, but its great size can hardly be appreciated on account of the rubbish, which rises to a



STREET OF THE GATE OF THE CHAIN.

A narrow picturesque street, with projecting lattice-work windows of many kinds.

height of thirty-five feet above the floor. At the west end are two parallel passages running westwards along the Haram wall, whence a flight of irregular steps leads down to the pool; the east end is closed by a dam forty-five feet thick, which is also part of the city walls. No trace has yet been found of the system of conduits by which it was supplied with water. North of the Birket Israil (see page 66) is the street leading to St. Stephen's Gate, and immediately beyond it the Church of St. Anne, which was given by the Sultan Abdul Mejid to the French Emperor on the termination of the Crimean war. The church is built over the Grotto of St. Anne, an excavation in the rock remarkably like an old cistern, which is claimed by tradition as the home of St. Anne and the birthplace of the Virgin Mary. The building has been thoroughly repaired by the French, who have made no material alterations in the original edifice left by the Crusaders, and who have retained traces of the Moslem occupation in an Arabic inscription over the doorway and the *mihrab*, or prayer niche, which was cut in the south wall. The St. Stephen's Gate is called by the native Christians Bab Sitti Mariam (Gate of Our Lady Mary), from the circumstance that the road which passes through it leads to the tomb of the Virgin in the valley below. It dates from the restoration of the city walls by Sultan Suleiman. Above the doorway are two lions sculptured in stone in low relief.

The first point of interest in the east wall of the Haram esh Sherif is the Golden Gate, an entrance to the sacred enclosure which has long been closed, in consequence of a Moslem tradition that when the Christians capture Jerusalem they will make their triumphal entry by it. South of the Golden Gate is a postern, now closed with masonry, which is called by the Arab historian Mejr ed Din, the Gate of Burak. Beside it there are traces of an old fountain, once probably fed from the water in the cisterns of the Haram.

From St. Stephen's Gate to the postern, and even beyond it, the ground at the foot of the east wall is occupied by the Muhammedan cemetery, and closely covered with tombs—plain rectangular masses of masonry with rounded tops; they are generally badly built and soon fall to pieces, leaving nothing but a heap of ruins. Here and there may be seen a headstone with a roughly hewn turban, and in some cases the tombs are protected from the weather by a square building pierced with arches and surmounted by a dome (see pages 67 and 69). Moslem funerals pass into the Haram esh Sherif by the "Gate of the Tribes," and enter the Dome of the Rock by the "Gate of Paradise." After a few short prayers the procession passes out of the mosque by the gate that opens in the direction of Mecca, and leaves the Haram by the way it entered; it then proceeds to the grave. No coffin is used; the body is simply wrapped in a sheet and carried to the grave in a wooden box by six men. A man bearing a palm branch heads the procession, and the mourners follow the body in a confused crowd without any order or arrangement. At the grave a few verses of the Koran are recited, and if the deceased is rich alms are distributed to the poor.

The imposing mass of masonry at the south-east angle of the Haram esh Sherif, which overhangs the Kedron valley, has always excited the admiration of travellers. Its foundation-stones bear the Phœnician letters which at the time of their discovery attracted

so much attention. The letters are either cut into or painted on the stones. The incised characters are cut to a depth of three-eighths of an inch; the painted characters, some of which are five inches high, were probably put on with a brush. They are in red paint, apparently vermilion, and easily rubbed off with a wetted finger. These *graphiti* were examined by the late Mr. Emanuel Deutsch, who says: "The signs cut or painted were on the stones when they were first laid in their present places. They do not represent any inscription. They are Phœnician. I consider them to be partly letters, partly numerals, and partly special quarry signs or masons' marks. Some of them were recognisable at once as well-known Phœnician characters, others, hitherto unknown in Phœnician epigraphy, I had the rare satisfaction of being able to identify on absolutely undoubted Phœnician structures in Syria." The pottery obtained during the excavations consisted of a small jar found in a hole cut out of the rock, "standing upright, as though it had been purposely placed there," and many fragments of lamps and other utensils. Dr. Birch, the keeper of oriental antiquities at the British Museum, states that it is just possible that this jar, which resembles Egyptian ware in shape, might be as old as the fourth or fifth century B.C. Mr. Greville Chester, the well-known antiquary, observes, in the "Recovery of Jerusalem," that the vase "is of pale red ware, and of a common Græco-Phœnician type." Amongst the fragments were found several broken lamps of red or brownish ware, with one, two, or three lips, which "seem adapted for the burning of fat rather than oil." They are similar in design to lamps that have been found in Cyprus and Malta; and Mr. A. W. Franks, of the British Museum, considers them "to be of late date—not earlier than the second century before the Christian era." The south-east angle is by some writers believed to be one of the oldest portions of the wall and the work of Solomon; whilst others, from the peculiar character of the masonry, believe it to have been built by Herod Agrippa, or to be even as late as the reign of Justinian.

The most remarkable features of the south wall of the Haram esh Sherif are the large stones known as the "Great Course," and the Single, Double, and Triple Gates. The "Great Course" is a course of drafted stones about six feet high, which extends continuously for a distance of seventy feet west of the south-east angle, and can be traced thence at intervals to the Triple Gate. The stones have sometimes been supposed to be of great age, but in our opinion they are more probably connected with the great works which were undertaken at Jerusalem by order of Justinian. Procopius, in describing the Mary Church of Justinian, says that the fourth part of the ground required for the building was wanting towards the south and east; the builders, therefore, laid out their foundations at the extremity of the sloping ground, and raised up a wall until they reached the pitch of the hill. Above this they constructed a series of arched vaults, by means of which they raised the ground to the level of the rest of the enclosure. Procopius also speaks of the immense size of the stones and of the skill with which they were dressed. This describes exactly what is found at the south-east angle: solid masonry to the level of the top of the hill under the Triple Gate, then vaults to raise the level to that of the area, and the "Great Course" to mark the end of the solid

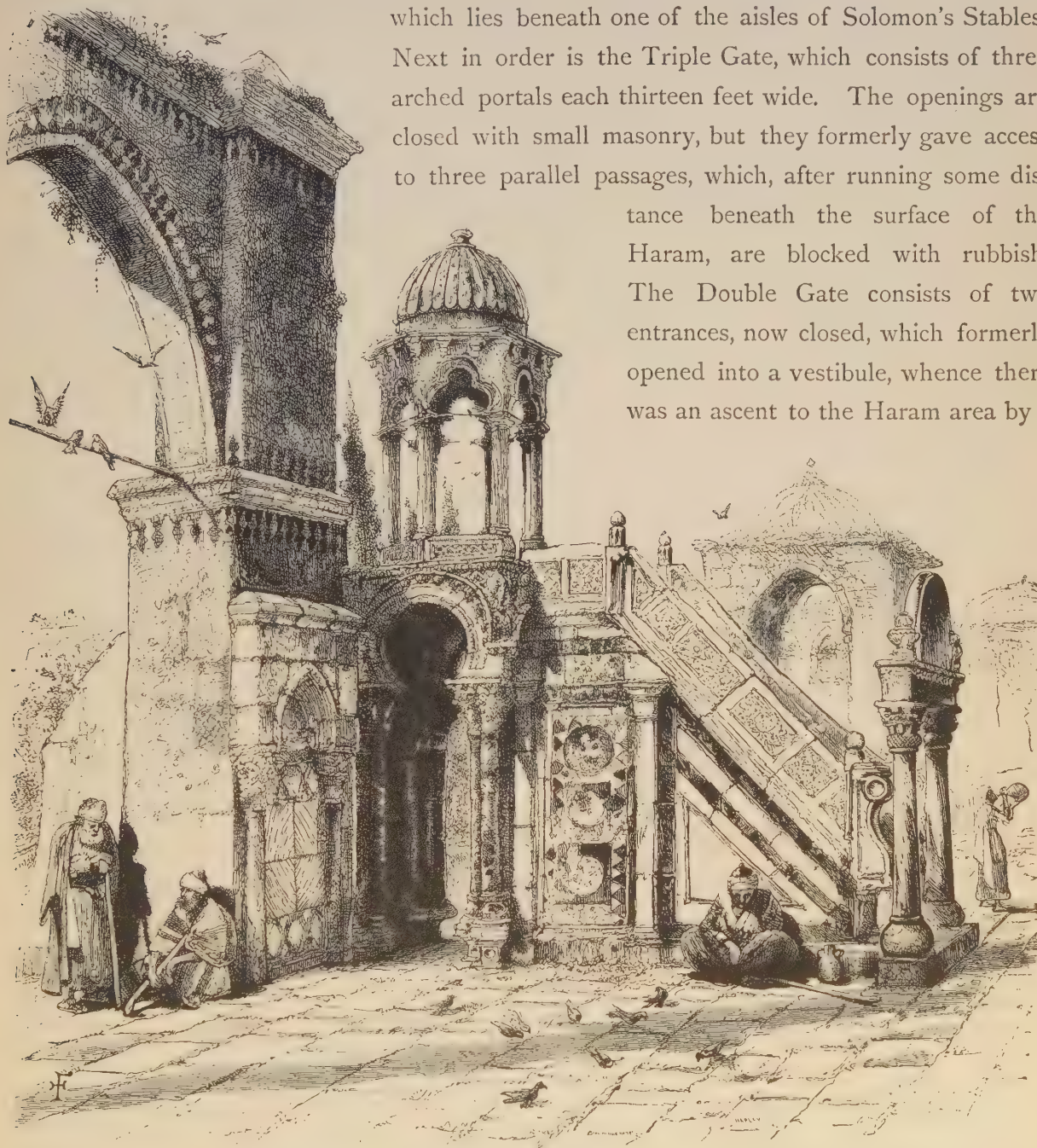


FOUNTAIN OF THE GATE OF THE CHAIN—BAB ES SILSILEH.
Supplied with water from Solomon's Pools.

masonry. The Single Gate, the nearest of the three gateways to the south-east angle, is a closed entrance of comparatively modern date, which at one time led directly into the vaults within the Haram, known as "Solomon's Stables." Beneath the gate Captain Warren found the "Great Passage," a narrow way from twelve to eighteen feet high and sixty-nine feet long,

which lies beneath one of the aisles of Solomon's Stables. Next in order is the Triple Gate, which consists of three arched portals each thirteen feet wide. The openings are closed with small masonry, but they formerly gave access to three parallel passages, which, after running some distance

beneath the surface of the Haram, are blocked with rubbish. The Double Gate consists of two entrances, now closed, which formerly opened into a vestibule, whence there was an ascent to the Haram area by a



THE SUMMER PULPIT, PLATFORM OF THE DOME OF THE ROCK.

Showing a portion of the arcaded approach from the south. The pigeons in the foreground are characteristic of the place.

vaulted passage at right angles with the line of the wall. The gates are each eighteen feet wide, and they are covered with large lintels, which have been cracked by the pressure of the masonry above, and are now supported by columns. Immediately under the lintels are two ornamented arches, which form no part of the wall but are simply fastened on to it with metal

cramps. The style of ornament is similar to that of the Golden Gate. The Double Gate is undoubtedly a relic of the Temple of Herod. Close to the eastern lintel is a dedicatory inscription to Hadrian, built into the wall upside down, which some writers suppose belonged to the statue erected to that emperor in the Temple area.

Allusion has frequently been made to Captain Warren's excavations for the Palestine Exploration Fund. Those excavations are, for their extent, for the boldness with which they were conceived, and for the skill with which they were carried out, without a parallel in the history of archæological exploration. It will not be out of place to give here, in the explorer's own words, a description of one of the shafts by means of which he penetrated through the rubbish which conceals the foundations of the Temple platform.

"On Friday (October 11th, 1867), having arrived at a depth of seventy-nine feet, the men were breaking up a stone at the bottom of the shaft. Suddenly the ground gave way; down went the stone and the hammer, the men barely saving themselves. They at once rushed up, and told the sergeant they had found the bottomless pit. I went down to the spot and examined it, and, in order that you may have an idea of the extent of our work, I will give you a description of our descent.

"The shaft mouth is on the south side of the Sanctuary wall, near the south-west angle, among the prickly pears. Beside it, to the east, lying against the Sanctuary wall, is a large mass of rubbish that has been brought up; while over the mouth itself is a triangular gin with iron wheel attached, with guy for running up the excavated soil. Looking down the shaft one sees that it is lined for the first twenty feet with frames four feet six inches in the clear. Farther down, the Sanctuary wall and soil cut through is seen, and a man standing at what appears to be the bottom. An order is given to this man, who repeats it, and then, faintly, is heard a sepulchral voice answering as it were from another world. Reaching down to the man who is visible is a thirty-four feet rope ladder, and, on descending by it, one finds he is standing on a ledge which the ladder does not touch by four feet. This ledge is the top of a wall running north and south and abutting on the Sanctuary wall; its east face just cuts the centre of the shaft, which has to be canted off about two feet towards the east, just where some large loose stones jut out in the most disagreeable manner. Here five more frames have been fixed to keep these stones steady. On peering down from this ledge one sees the Sanctuary wall with its projecting courses until they are lost in the darkness below, observing also, at the same time, that two sides of the shaft are cut through the soil and are self-supporting. Now to descend this second drop the ladder is again required; accordingly, having told the man at the bottom to get under cover, it is lowered to the ledge, from whence it is found that it does not reach to the bottom by several feet. It is therefore lowered the required distance, and one has to reach it by climbing down hand over hand for about twelve feet. On passing along, one notes the marvellous joints of the Sanctuary wall stones, and also, probably, gets a few blows on skull and knuckles from falling pebbles. Just on reaching the bottom one recollects there is still a pit of unknown depth to be explored, and cautiously

straddles across it. Then can be seen that one course in the Sanctuary wall, near the bottom, is quite smooth all over, the stone being finely dressed, all other courses being only well dressed round the drafts. One also sees two stout boards lying against the Sanctuary wall, under which the men retire whenever an accidental shower of stones renders their position dangerous. One is now at a depth of seventy-nine feet from the surface, and from here we commence the exploring of the 'bottomless pit.' After dropping a rope down we found that it was only six feet deep, though it looked black enough for anything. Climbing down we found ourselves in a passage running south from the Sanctuary, four feet high by two feet wide, and we explored this passage. It is of rough rubble masonry, with flat stones at top similar to the aqueduct from Triple Gate, but not so carefully constructed. The floor and sides are very muddy, as if water gathers there during the rainy season.

"It struck me that it might be an overflow aqueduct from the Temple, and that there might be a water-conduit underneath. We scrambled along for a long way on our feet, our skulls and spines coming in unhappy contact with the passage roof. After about two hundred feet we found that the mud reached higher up, and we had to crawl by means of elbows and toes. Gradually the passage got more and more filled up, and our bodies could barely squeeze through, and there did not appear sufficient air to support us for any length of time, so that, having advanced four hundred feet, we commenced a difficult retrograde movement, having to get back half-way before we could turn our heads round. . . . This passage is on a level with the foundations of the Haram wall, eighty-five feet below the surface of the ground. . . . We have sunk a shaft three hundred and fifty feet to the south of the Sanctuary wall, and have had the good fortune, at a depth of sixty feet, to drop directly upon our passage. . . . The passage was cleared out for a total distance of six hundred feet from the Sanctuary wall and was then abandoned. . . . This aqueduct appears to have existed before the south-west angle of the Sanctuary, and to have been cut across and rendered useless when the wall was built."

The Haram esh Sherif has a general elevation of two thousand four hundred and nineteen feet above the Mediterranean, and its surface is almost level, if we except the raised platform in the centre, a deep hollow in front of the Golden Gate, and a slight rise towards the north-west corner. It has been formed by cutting the rock away in some places, by building supporting vaults in others, and by filling in hollows with large stones and rubbish. The dimensions are—north side, one thousand and forty-two feet; east side, one thousand five hundred and thirty feet; south side, nine hundred and twenty-two feet; and west side, one thousand six hundred and one feet. The enclosure contains thirty-five acres, and is nearly one mile in circuit.

In the north-west corner the natural rock is either visible or but slightly covered with earth over some extent of ground, and the surface has been artificially formed by cutting down the rock under the Turkish barrack, and then entirely removing the upper strata as far as the north-west angle of the raised platform, where the rock is scarped, and rises nearly to the

level of the pavement on which the Dome of the Rock stands. Between the corner and the platform the ridge of Moriah is in one place very narrow. Here the rock gives place to turf, and there are indications which point to the existence of a ditch cut in the solid rock.

The north-east corner has been formed by filling up the deep ravine, which has already



NORTH-WEST CORNER OF THE HARAM ESH SHERIF.

Showing the highest minaret of the Sanctuary, and the old Serai, which is now used as a state prison.

been alluded to as that in which the Birket Israil (Pool of Bethesda) is situated. The south-west corner, as far as we know at present, is, with the exception of the passage from Barclay's Gate, alluded to above, filled up in a solid manner with large stones and earth. On the south

side of the Haram esh Sherif is the Mosque el Aksa, and in front of it is a level space



ORATORIES ON THE WEST SIDE OF THE HARAM ESH SHERIF.

shaded by fine trees. In the centre of the Haram is the raised platform on which stands the Kubbet es Sakhra (Dome of the Rock), erected over the sacred rock from which Mohammed

is said to have ascended into heaven. The platform has four sides, but none of its sides are equal, nor are any of its angles right angles. Its general level is about sixteen feet above that of the Haram esh Sherif, and the top of the "Sakhra" is nearly five feet higher, or two thousand four hundred and forty feet above the Mediterranean. The platform is paved with flat slabs of stone. On the west and south-west it is partly supported by vaults. In other directions the rock rises up to, or nearly up to, the level of the pavement. The most interesting feature is the "Sakhra," or Rock, to which the beautiful building gives an air of mystery and a prominence that it would not possess if the pavement were removed and the ground were restored to its original form.

The platform is approached by several flights of steps, at the top of which are screens supported by light columns, called "mawazin," or balances. (See pages 49, 53, and 63.)

The Kubbet es Sakhra (Dome of the Rock) is an octagonal building, each side of which measures sixty-six feet. Internally it is one hundred and fifty-two feet in diameter. The great rock, the "Sakhra," which is in the centre, is encircled by four massive piers and twelve columns; three columns being placed between each pair of piers. They are united by arches and support the beautifully proportioned dome, which is sixty-six feet in diameter at its base. An octagonal screen, composed of eight piers and sixteen columns, divides the remaining space into two encircling aisles; the outer aisle being thirteen and the inner one thirty feet wide. (See page 59.) There is a door in each of the four faces fronting the cardinal points—on the north, Bab el Jenné (Gate of Paradise); Bab el Gharby (West Gate); Bab el Kiblé (South Gate); and the Bab en Neby Daúd (Gate of the Prophet David). Each of the doorways had in front of it an open porch of columns, but, with the exception of that before the Bab el Kiblé, they have been closed in and cased with marble. The chambers thus formed are made use of by the attendants of the mosque. The doors are covered with plates of bronze, and have very fine old locks.

The building consists of a basement sixteen feet high, pierced only by the four doors; then a story of plain masonry, twenty feet in height, with seven round arches on each side, thirty-eight of which are pierced for windows, and the remaining eighteen are blind panels. The basement is cased with slabs of various coloured marble, which are fastened to the masonry by metal clamps run in with lead.

The old round-headed arches are hidden by pointed arches probably dating from the sixteenth century. In course of time several of the pointed arches fell out, and the western faces became so ruinous that in 1873 the Turkish Government found it necessary to carry out extensive repairs. It was then that Mons. Ganneau discovered "that the parapet wall above the principal range of windows, which had always been believed to be solid, was in reality composed of a range of thirteen small arches on each face, each arch being adorned with a small dwarf pillar on each side. It may be assumed as certain that this arcade formed the front of a covered gallery, not only because no other view seems consistent with common sense, but because the description of it by John of Würzburg, made in the time of the

Crusades, will bear no other interpretation." Some of these arcades were at one time formed into semicircular niches with semi-domical heads, and the upper parts at least were richly ornamented with mosaics in coloured and gilt glass. The presence of mosaics outside the Kubbet es Sakhra is a fact of much interest in the history of the building, because it has been often doubted, in spite of the formal affirmation of the ancient descriptions. From John of Würzburg to Mejr ed Din, all writers agree in saying that the Dome of the Rock was adorned with mosaics inside and outside. The last trace of this system of decoration disappeared from the outside when the faience was applied in the sixteenth century. Mons. Ganneau considers the mosaics to be "the work of the Arabs, perhaps that of Saladin." On the other hand, Mr. Fergusson, from whose valuable works our description of the mosque is chiefly compiled, believes the mosaics to be late Roman or Byzantine, and thinks it not improbable that they may be part of the original design of the building, assuming it to have been erected in the fourth century. The external walls above the basement are entirely covered with tiles, which produce a very fine effect. Verses of the Koran, beautifully written in interwoven character, in blue and white, run round the parapet wall, and beneath are elaborately executed designs in various colours. The tiles are nine and a half inches square and firmly embedded in mortar. Three periods of workmanship can be traced: the tiles of the earliest period are far superior to the others in elegance of design and quality of workmanship; those of the second are also good; but the tiles of the third period are in bad taste and of inferior quality. They have been chiefly used in recent repairs.

The aisle screen is perhaps the most interesting part of the building, and it is that upon which the architectural arguments with reference to the age of the Dome of the Rock are chiefly founded. The bases of the columns are cased with slabs of marble, but they were uncovered during the repairs, and it was then found that, though classical in form, they differed in outline and height. This, however, is not an unusual occurrence in early Christian churches, for the builders made free use of columns, capitals, and bases taken from pagan temples. The shafts of the columns do not rest immediately on their bases, but on sheets of lead from three-quarters of an inch to one and a half inches thick. The capitals are of the Corinthian order, and they illustrate "one of the very first attempts to convert the hollow bowl of the Corinthian capital into a fuller form, to bear an arch or a longer entablature." The entablature, although of wood, would have looked crushingly heavy if maintaining its classical depth, across pillars spaced eight diameters apart. The architrave is consequently omitted and represented only by a square block of stone over each pillar, supporting the frieze and cornice, of fairly classical design; and over this comes a bold discharging arch, which again supports a cornice, originally apparently classical, but now hidden in more modern details of stone. The stone blocks are cased with marble slabs, which seem at one time to have been covered with bronze plates. The wood entablature is painted in bright colours, to bring out the details of the beautiful frieze and cornice, and its soffit and part of its side are covered with bronze *repoussé* work of a very elaborate and beautiful class.



OLD CYPRESS TREES IN THE HARAM ESH SHERIF.
On the western side.

The piers of the screen are cased with marble, and the capitals are gilded. The arches are ornamented with fanciful designs in mosaic. Above the mosaics runs the remarkable inscription, written in letters of gold, which records the erection of the Dome of the Rock by El Mamún in the year 72 of the Hegira. As, however, El Mamún, who was a son of Harún al Reshid, died in 218 A.H., M. de Vogüé and Professor Palmer believe that the name of Abd el Melik, who, according to their opinion, was the original founder, was purposely erased, and that of the Imám el Mamún fraudulently substituted; the short-sighted forger, however, omitted to erase the date. The inscription consists chiefly of verses from the Koran. The following are some of the most interesting passages of the inscription: "In the name of God, the Merciful, the Compassionate! The servant of God, Abdallah, the Imám el Mamún, Commander of the Faithful, built this dome in the year 72 (A.D. 691). May God accept it at his hands, and be con-

tent with him. Amen! There is no god but God alone; He hath no partner. Say He is

the one God, the Eternal; He neither begetteth nor is begotten, and there is no one like Him. Mohammed is the Apostle of God; pray God for him. There is no god but God alone; to Him be praise, who taketh not unto Himself a son, and to whom none can be a

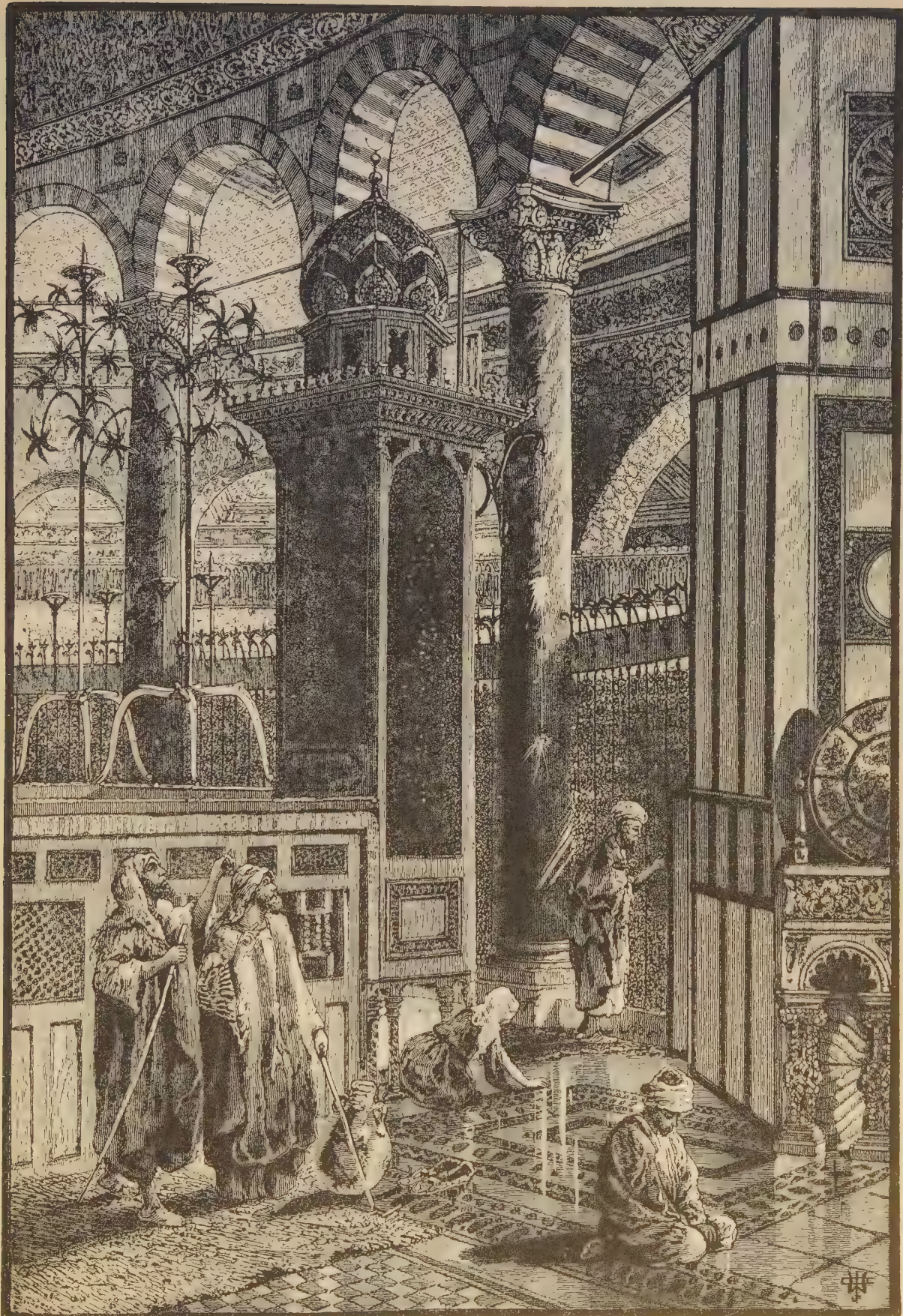


THE GOLDEN GATE OF THE HARAM ESH SHERIF.
From the west. The Mount of Olives in the distance.

partner in His kingdom, and whose patron no lower creature can be; magnify ye Him. Oh! ye who have received the Scriptures, exceed not the bounds in your religion, and speak not aught but truth concerning God. God is but One. There is no god but He, the Mighty, the Wise."

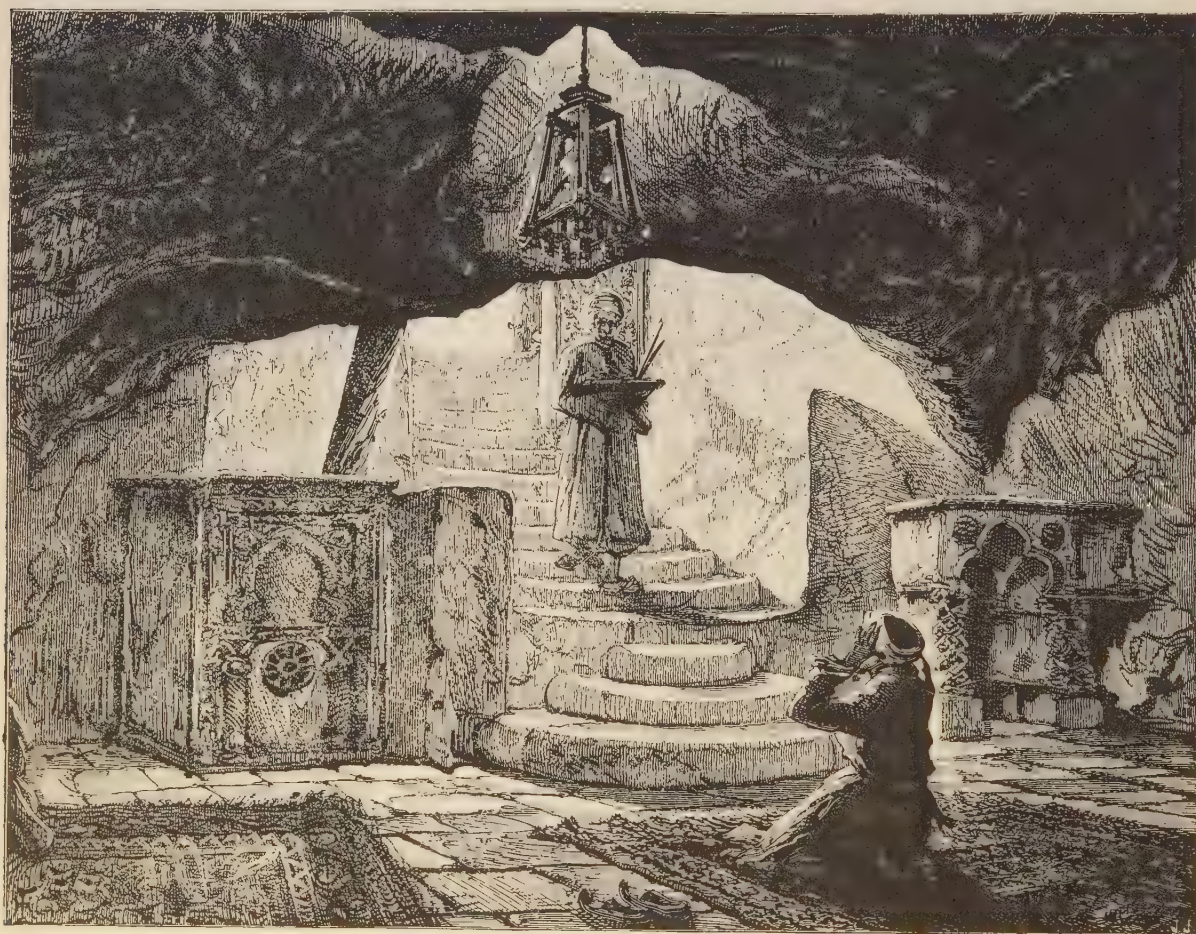
When the Crusaders reached Jerusalem it is said that they found the Dome of the Rock covered with inscriptions in the Cufic character, which stated that the building had been erected by Omar. These have disappeared, as well as the Latin inscriptions with which the mosque was adorned, inside and outside, during the Christian occupation of the Holy City. One of these inscriptions, which commenced "*Domus mea domus orationis vocabitur, dicit Dominus,*" occupied, if our interpretation of the description of Theodoricus is correct, the place of the great Cufic inscription.

The aisles are covered by slightly sloping roofs with panelled wooden ceilings, and paved with mosaics formed of old material, amongst which there are many fragments of sculptured slabs. The bases and columns of the inner circle are similar to those of the octagonal screen; the capitals differ in size, in outline, and in details, and in their state of preservation; but in most cases the volutes and acanthus leaves have been much defaced, the projecting edges having been knocked off. The columns and piers are connected by a fine wrought-iron screen, which is said to be of French workmanship of the latter part of the twelfth century, and believed to be a relic of the Crusaders (see page 59). A fragment of the choir of the old Christian church (*Templum Domini*) also remains. The discharging arches, which spring directly from the capitals, are covered with a thin veneering of marble, black and white slabs arranged alternately. Above the arches is the drum upon which the dome rests, divided into what may be called the triforium and clerestory by a slight cornice. The former is ornamented by a band of scrollwork in glass mosaics, which in many of its features is late Roman. The clerestory is pierced by sixteen windows, between each of which the scroll of the triforium is repeated with some slight variations. Mons. Ganneau ascertained that on many of the vertical walls of the interior "the coloured and gilded little cubes of glass which produce together so marvellous an effect are not sunk in the walls so that their faces are vertical, but are placed obliquely, so that the faces make an angle with the walls. This ingenious inclination is evidently intended to present their many-coloured facets at the most effective angle of incidence to the eye below." This system of decoration produces a dazzling and magical effect, which must be seen to be perfectly realised. According to Mr. Fergusson, the history of the mosaic decoration is as follows: "When the building was first erected by Constantine he adorned it, internally at least, with mosaics, portions of which still remain. When the Saracens took possession of the Dome of the Rock they destroyed those parts of these mosaics representing emblems offensive to Moslem ideas, and replaced them by those others which we now see. When the Christians regained possession of the building in 1099 they obliterated the Saracenic inscriptions and replaced them by the Latin ones, copied and published by John of Würzburg and Theodoricus. Lastly, when the Moslems recovered the *Kubbet es Sakhra*, Saladin, or some one about his time, obliterated the Christian inscriptions, remodelled entirely the mosaics of the side aisles at least, and inserted the Cufic inscriptions, which ascribe the erection of the building to Abd el Melik or El Mamún."



INTERIOR OF THE DOME OF THE ROCK.
Shewing a portion of the inner circle of piers and columns and the fine wrought-iron screen.

The dome of the building is of wood, covered externally with lead, and internally with stucco, richly gilt and painted; its height is about ninety-six feet. The windows of the external wall and clerestory are remarkable for the beauty of their tracery, no less than for the brilliancy of their colouring and for the admirable way in which the different colours are blended, producing perfect harmony in the whole. To be seen to advantage they should have the full blaze of a Syrian sun streaming through them. One window near the western door is of special beauty. The light is admitted through three mediums. First, there is on the outside a thick perforated framework of cement covered with



THE CAVE UNDER THE GREAT ROCK ON MOUNT MORIAH.

faience; this allows the light to pass to a second window of stone with white glass, and thence to the inner window, which gives the design and colouring. In this inner window the small pieces of coloured glass are inserted obliquely, and not vertically, so as to overhang and meet the eye of the spectator at right angles. Nothing can equal the exquisite taste with which the pieces of glass are arranged or the charming brightness of the colouring; and the combined effect is certainly not surpassed by that of any windows in Europe. Some of the windows bear the name of Suleiman, and the date 935 (1528 A.D.), the same period to which the finest specimens of the porcelain tiles are assigned.

The "Sakhra" Rock, which occupies the centre of the building, is overhung by a canopy and surrounded by a rude wooden railing. It rises four feet nine and a half inches



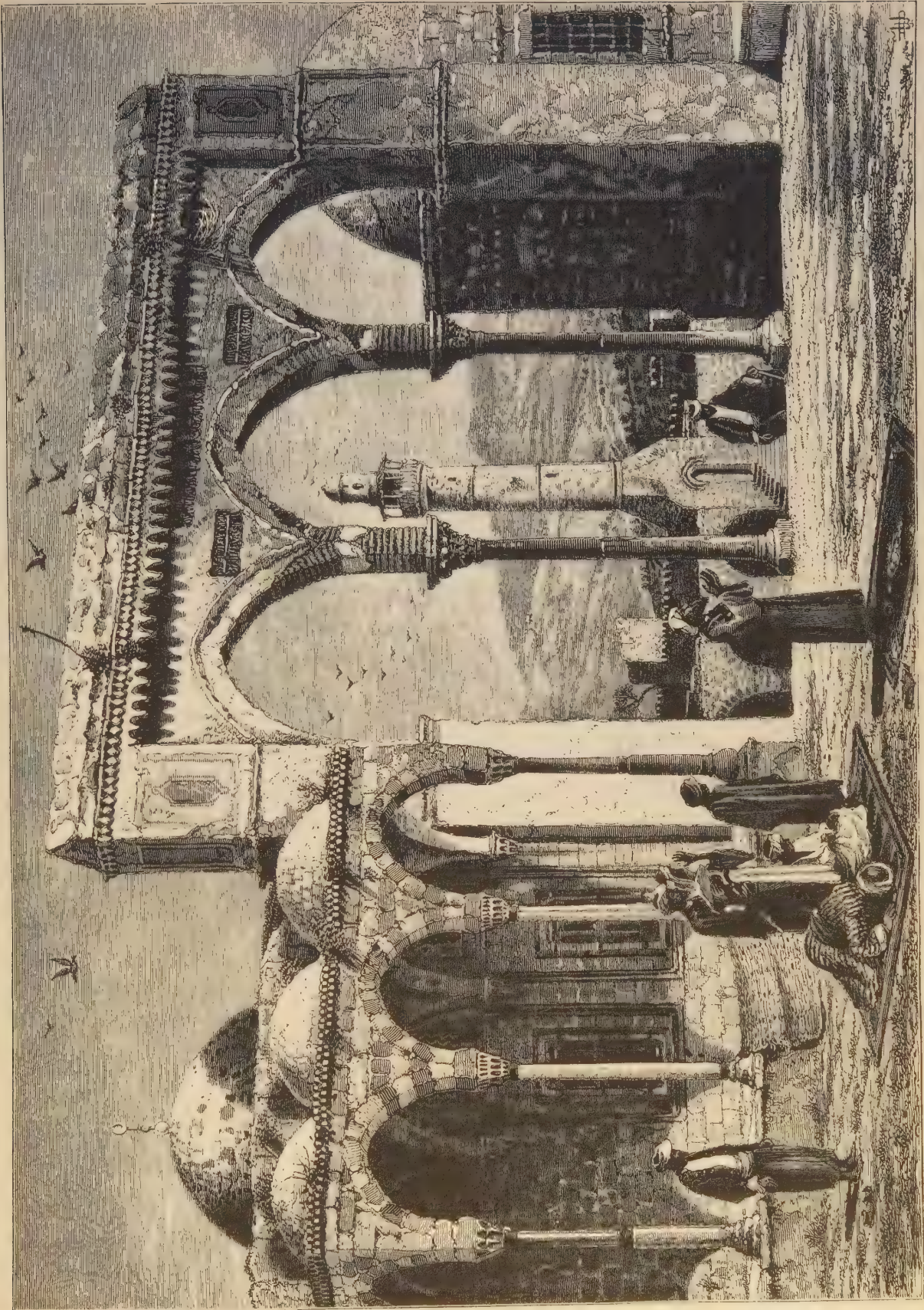
THE FAÇADE OF THE MOSQUE EL AKSA, JERUSALEM.
An old olive-tree in the foreground.

above the marble pavement of the mosque at its highest point, and one foot at its lowest; from north to south it measures fifty-six feet, and from east to west forty-two feet. Beneath the rock there is a small cave (see page 60), the entrance to which is at the

south-east corner of the rock; a flight of steps passes under an archway and leads down to the chamber. The average height of the cave is six feet. In the roof is a circular opening which pierces the rock; the floor is paved with marble, and the sides are covered with plaster and whitewash. The floor, when stamped upon, gives out a hollow sound, indicating the presence of a lower chamber, possibly a well, the "Well of Spirits." The sides, too, when tapped give forth a hollow sound, which the Moslem guardian brings forward as a proof that the Sakhra is, in accordance with the legend, suspended in the air.

Many curious traditions are attached to the Dome of the Rock. Immediately within the "Gate of Paradise" is the "Sepulchre of Solomon." A small piece of marble, called the "Flagstone of Paradise," is let into the pavement above the tomb. Into this marble Mohammed drove nails, which at certain intervals drop through to the tomb below; when they have all disappeared the prophet will come to judge the faithful. Three nails now remain perfect, and one has sunk some depth. The place has a weird interest to the Moslem pilgrim, who approaches it with cautious step, mindful of the grave advice of the attendant sheikh, "Take heed to thy footsteps, O pilgrim! lest thou shake a nail through and hasten the day of judgment." Near the west side of the rock is preserved the shield of Hamzeh, the uncle of Omar. The shield is of very beautiful workmanship, and is, perhaps, of Persian manufacture. Its face is highly ornamented with figures of birds and animals in low relief, the peacock being most prominent; but it has been flattened in and turned towards the wall to conceal the forbidden figures from devout eyes. It is, however, round the mysterious rock that the legends gather most thickly. On the Sakhra, if we are to believe certain traditions, Melchizedek offered sacrifice; there Abraham was about to offer Isaac; there Jacob saw the ladder leading up into heaven; and there, too, was the threshing-floor of Araunah the Jebusite, by which the angel stood when he stretched out his hand upon Jerusalem to destroy it; the site of the "altar of the burnt-offering for Israel," upon which David sacrificed; the altar of the Temples of Solomon, Zerubbabel, and Herod. Here Mohammed prayed, declaring that one prayer by the sacred rock was better than a thousand elsewhere, and hence he passed heavenward on his mysterious steed, El Burak. At the south-west corner of the rock may still be seen the "Footprint of Mohammed," covered by a rude shrine, which contains, carefully screened from vulgar eyes, an object of the deepest veneration, a single hair of the prophet's head. Here, too, are the banners of Omar, which were carried before him when he captured Jerusalem; they are now covered with cases which do not seem to have been removed for years.

When the Crusaders converted the Dome of the Rock into their *Templum Domini* they formed a choir in the centre, which was probably co-extensive with the inner circle of piers and columns, and placed the high altar on the Sakhra, which was covered with marble slabs and decorated with sculptured figures in marble. The principal entrance was at that time by the western door, on passing through which the visitor had in front of



THE PLATFORM OF THE DOME OF THE ROCK.
Showing one of the arcaded entrances on the north side. Mount Scopus in the distance.

him the choir, and on the left of the choir the Chapels of the "Presentation of Christ" and of "Jacob's Dream." Over the one was written the couplet—

"Hic fuit oblatus rex regum virgine natus,
Qua propter sanctus locus est hic jure vocatus."

and over the other—

"Hic Jacob scalam vidit, construxit et aram,
Hinc locus ornatur, quo sanctus jure vocatur."

The cave was at the same time converted into a chapel, ornamented with paintings and inscriptions commemorative of the appearance of the angel to Zacharias, and of the woman taken in adultery who was brought before Jesus. On the day of the Purification a solemn procession passed through the city from the Church of the Holy Sepulchre to the Templum Domini (Dome of the Rock); and on the occasion of the coronation of the Frank kings of Jerusalem a similar procession took place. According to the prescribed ceremonial the king was crowned in the Church of the Holy Sepulchre; he then proceeded to the Templum Domini to offer his crown on the altar of the Chapel of the Presentation of Christ, and afterwards passed to the Templum Salomonis (Mosque el Aksa), where the Knights Templars had their residence. Whilst the repairs were being executed in 1873, several fragments of figures and other memorials were found of the occupation of the Dome of the Rock by the Crusaders.

What is the origin of this beautiful building? To this question no decisive answer has yet been made. Mr. Fergusson, arguing chiefly on architectural grounds—and his arguments have never been answered by any one competent to deal with this side of the problem—maintains that the Dome of the Rock is in all essential particulars the identical Anastasis, or Church of the Resurrection, built by the Emperor Constantine over the cave which he believed to be the Sepulchre of Christ. He is also absolutely convinced that the "new sepulchre" was near this spot, probably in this very rock and under the very dome. Mr. Fergusson places the Basilica of Constantine on the north side of the platform of the mosque; and he considers a *souterrain* discovered by Captain Warren to be parts of one of the double aisles of that building, which Eusebius describes as partly above ground and partly beneath it. The conclusions arrived at by a committee of architects and engineers, who considered the question at Munich, seem to have been that the Dome of the Rock was not an old Arab building, and that it could not have been built by Constantine or later than the reign of Justinian. The view of the committee was that the evidence laid before them tended to show that the building could only belong to the first third of the sixth century. The Arab historians attribute the erection of the Dome of the Rock to Abd el Melik, and this is the view generally taken of its origin. The essentially Byzantine character of the building is explained by the supposition that Abd el Melik employed a Greek architect, the Arabs at that time having no style of their own. It is somewhat surprising, however, to find that, though the Arabs came

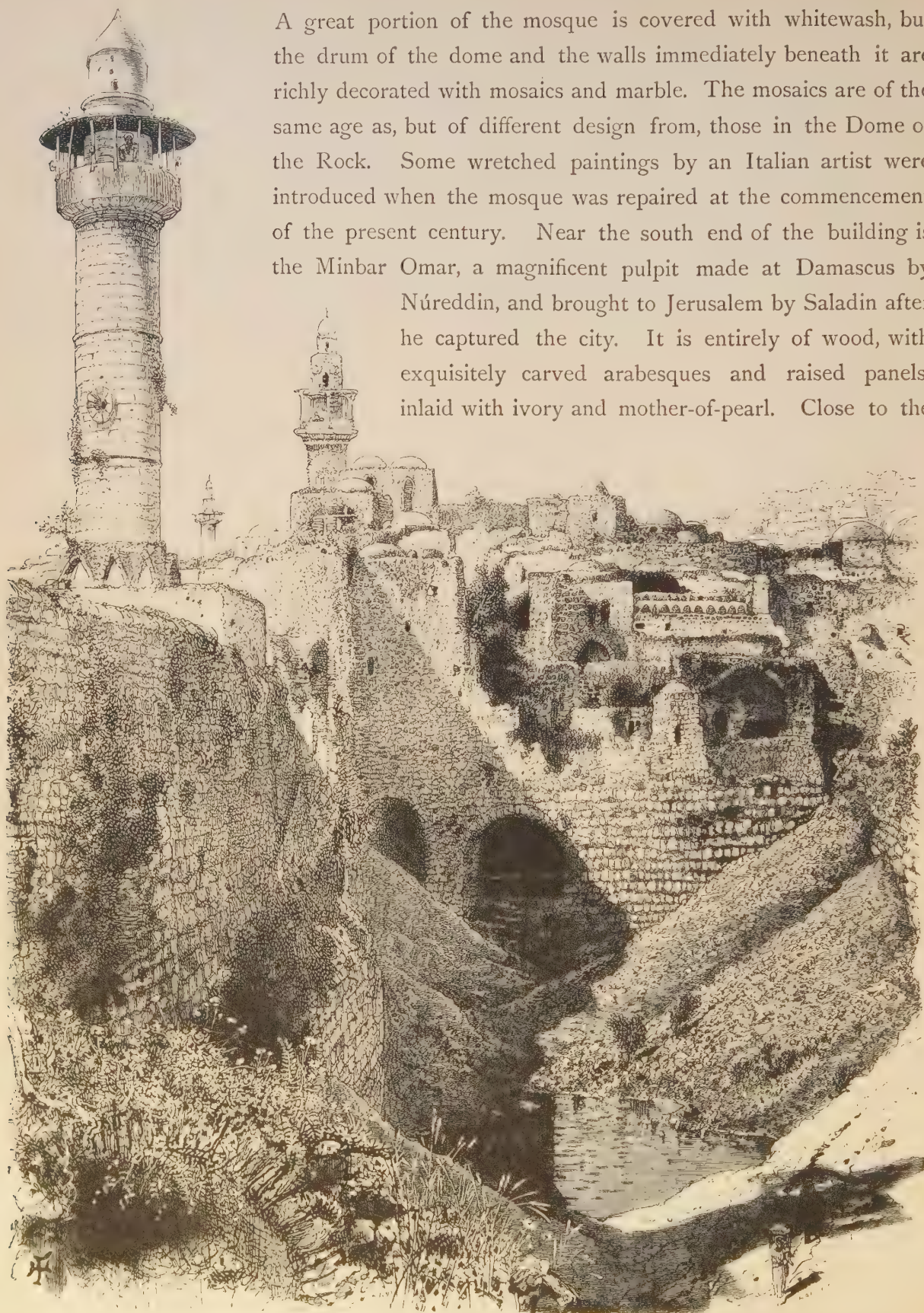
in contact with Byzantine civilisation in other places, there is no known instance of a similar style of building having been erected by them.

The platform on which the Dome of the Rock stands is paved with limestone slabs, and carries several minor buildings, of which the "Tribunal of the Prophet David," or "Dome of the Chain," in front of the east door of the mosque, is the most remarkable. This beautiful little building is an open pavilion of eleven sides, with six internal columns, which support an hexagonal drum and a domed roof. It has a "mihrab" on the south face. The bases, shafts, and capitals differ greatly from each other, and have been taken from an older building. The last are of a late Byzantine style, and have none of those classical features which are so characteristic of the capitals of the Dome of the Rock. The interior of the small dome is overlaid with faience, which produces a very pretty effect. According to tradition David's judgment-seat stood beneath the dome, and it was here that Mohammed caught a first glimpse of the houris of Paradise. In the twelfth century the building was looked upon as the tomb of St. James, the brother of our Lord, whose body is said to have been removed to this spot from the Valley of Jehoshaphat, where it was first buried. The remaining buildings are the "Dome of the Spirits," beneath which the natural rock may be seen; the "Dome of El Khydr" (Elias, or St. George); the "Dome of the Prophet Mohammed," and other structures of less importance. Near the flight of steps which leads down from the platform on the south is the "Summer Pulpit," a beautiful structure in marble, which affords a fine example of Arab art in the sixteenth century. The pulpit was built by Berhán ed Din Kadi, 798 A.H. (see page 49).

Passing from the "Dome of the Rock" to the Mosque el Aksa, at the south end of the Haram esh Sherif, the eye is at once struck by the difference in style, and by the inferior character of the material used in the construction of the latter (see page 61). The porch is Gothic, and appears to be the work of the Crusaders. The mosque is about one hundred and ninety feet wide and two hundred and seventy feet long, and is divided into seven aisles. The building lies north and south, and the centre of the transept at the south end is covered by a dome. The columns of the centre aisles are heavy and stunted, and have a circumference of nine feet three inches to a height of sixteen feet five inches; the remaining columns are better proportioned. The capitals of the columns are of four different kinds: those in the centre aisle are heavy and badly designed; those under the dome are of the Corinthian order, of white marble, and similar to those in the Dome of the Rock; those in the east aisle are of a heavy basket-shaped design; and those east and west of the dome are basket-shaped, but small and well proportioned. These last are made of plaster. The columns and piers are connected by a rude architrave, which consists of beams of roughly-squared timber enclosed in a wooden casing which is poorly ornamented. Some of the windows are very good, one especially, of a delicate blue colour, which is situated in the tambour of the dome, and only seen immediately on entering the mosque. There is another fine window in the Mosque of Zechariah, but

the colours are not so effectively blended as in the windows of the Dome of the Rock.

A great portion of the mosque is covered with whitewash, but the drum of the dome and the walls immediately beneath it are richly decorated with mosaics and marble. The mosaics are of the same age as, but of different design from, those in the Dome of the Rock. Some wretched paintings by an Italian artist were introduced when the mosque was repaired at the commencement of the present century. Near the south end of the building is the Minbar Omar, a magnificent pulpit made at Damascus by Núreddin, and brought to Jerusalem by Saladin after he captured the city. It is entirely of wood, with exquisitely carved arabesques and raised panels, inlaid with ivory and mother-of-pearl. Close to the



BIRKET ISRAIL—THE POOL OF BETHESDA.

pulpit, on the west, are the "Mihrab of Moses" and the "Footprint of Jesus;" and not far from them is a place where the faithful test their prospects of seeing the houris in Paradise by attempting to pass between two columns which stand close together. One of the columns is chipped, so that the ordeal is not a very difficult one. On the east side of the Aksa are the "Mosque of the Women," the "Mosque of the Forty" (Martyrs), the "Mihrab of John and Zechariah," and the "Gate of Elias." A black slab of stone let into the north wall of the mosque, beneath the porch, is connected with another proof of fitness for Paradise. Those who wish to try their chance of finally reaching



MOUNT SCOPUS FROM ST. STEPHEN'S GATE.
Mohammedan tombs in the foreground.

the desired goal place their backs against one of the pillars of the façade, shut their eyes, and walk with outstretched hands towards the slab; if they are fortunate enough to plant their hands in the centre they will be saved, if not they are doomed. Within the mosque is the entrance to the cistern known as the "Well of the Leaf," of which the following curious story is related. Mohammed said on a certain occasion, "One of my followers will enter Paradise walking, while yet alive." During the caliphate of Omar some Moslems came to Jerusalem to pray. "One of them went to this well to draw water, but while doing so his bucket fell to the bottom. He went down to get it, and to his great surprise

found there a door opening into delicious gardens. Having walked through them for a time he plucked a leaf from one of the trees, placed it behind his ear, and hastened back to tell his companions. The matter was reported to the Governor, who sent his servants with the stranger to see these remarkable subterranean gardens; but no door could be found. Omar was written to, and he at once replied that the prophecy of Mohammed was now literally fulfilled, because a living man had walked into Paradise. To test the matter and settle all doubts he desired them to examine the leaf, and if it still remained green and fresh there could be no doubt that it came from Paradise. The leaf had, of course, preserved its verdure."

At the south-east corner of the Mosque el Aksa an open doorway leads to the "Mosque of Omar," a long low building with pointed arches. In its south wall is the Mihrab of Omar, which, according to the existing tradition, marks the place where Omar first prayed after he entered Jerusalem. On either side of the mihrab is a twisted column with a rich grotesquely carved capital. The capitals were exposed to view a few years ago, but have since been covered with plaster. They evidently belonged to some building or altar erected by the Crusaders. Much confusion has arisen from the transfer of the name of this mosque to the Dome of the Rock, for which there is no authority either in history or local tradition.

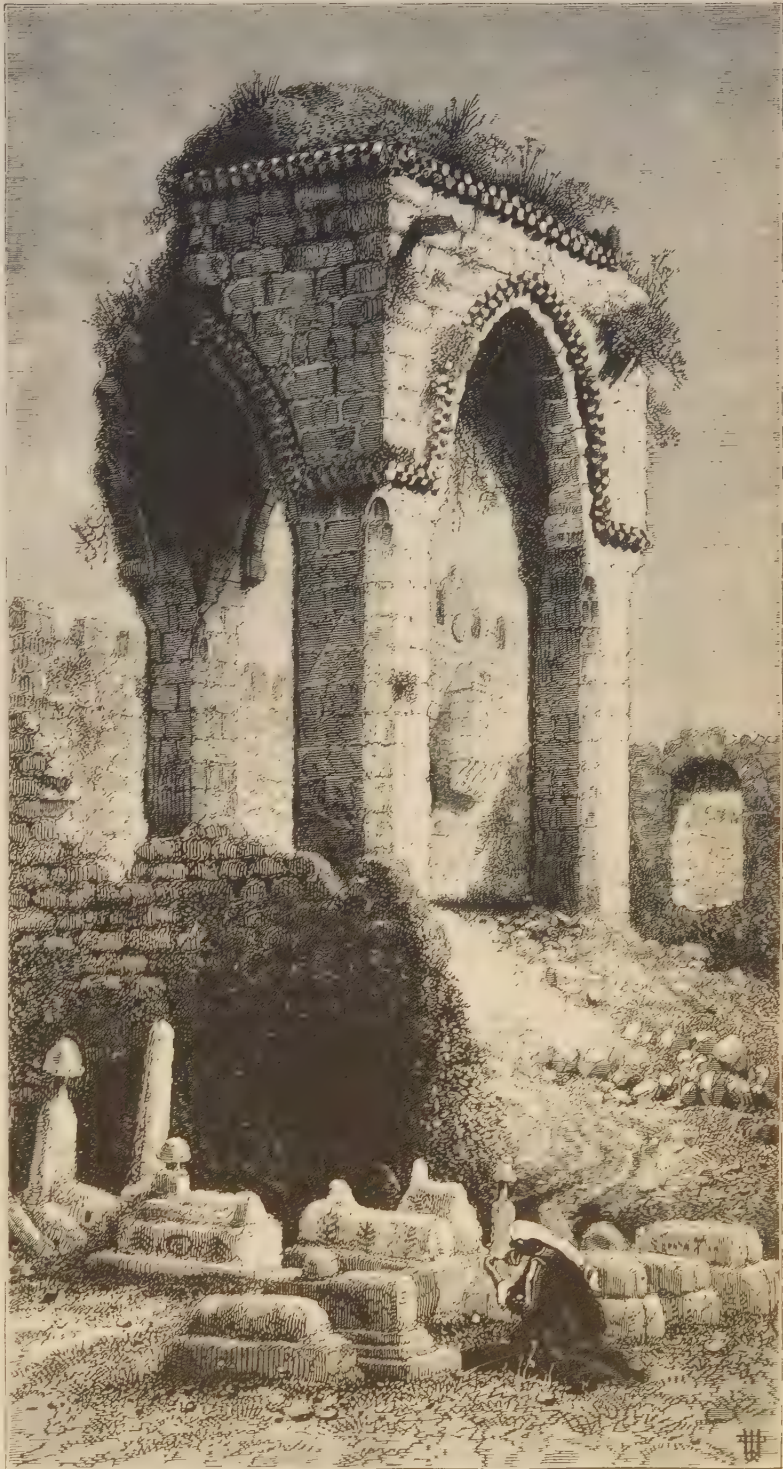
A flight of steps outside the principal entrance to the Mosque el Aksa leads down to the "Double Passage," which runs beneath the building to the "Double Gate," in the south wall of the Haram esh Sherif. The Double Gateway leads into a vestibule measuring thirty feet by forty feet, in the centre of which stands a fine monolithic column with a Corinthian capital of beautiful design. It consists of alternate leaves of the acanthus and water-lily, without any volutes or any of the accompaniments of the later Corinthian order. From its summit spring four flat arches, dividing the roof into four compartments, each of which is roofed by a low flat dome. The sides of the vestibule were originally built with stones ornamented by a marginal draft, but at some period of reconstruction the masonry was cut away to give relief to the pilasters opposite the monolith, and the drafts disappeared. The two entrances of the Double Gate are separated by a pier, upon which the ends of the great lintels which cover the openings rest. Above the lintels there are relieving arches, and over these a cornice.

The Double Passage is reached by a flight of steps at the end of the western vault. It is covered by well-built semicircular arches, and its walls, as far as the third pier, are of ancient masonry; beyond that point the masonry is of a mixed character. The ascent to the Haram esh Sherif is now easy, but it was at one time much more rapid, and the conduit connecting the "Well of the Leaf" with the aqueduct from Solomon's Pools was cut through when the passage was reconstructed in its present form. The vestibule is undoubtedly a portion of Herod's Temple, and the great monolithic column in its centre corresponds in position with one of the pillars in the Royal Cloisters, which ran along

the south wall of the Temple. The direction of the passage, too, is of importance, as there seem some reasons for believing that the passage from the Huldah Gate led directly to the Altar of the Temple.

At the south-east angle of the Haram esh Sherif a flight of steps gives access to a small mosque, in which is shown the "Cradle, or Couch, of our Lord Jesus." The cradle is an old Roman niche for the reception of a statue, placed on its back and covered by a kind of shrine. A small window on the right-hand side of the staircase looks into the extensive vaults which support the south-eastern portion of the Haram enclosure. These vaults are known to Franks as "Solomon's Stables," and to Moslems as "the Old Mosque."

In this south-east corner, according to Captain Warren and Mr. Fergusson, Solomon's Palace was situated, and, on the surface above, the latter places the group of buildings, churches, monastery, and hospital, which Justinian erected on the Temple mount. Some years ago Dr. Barclay, the American missionary, found a portion of the ground on which Justinian's buildings are supposed to have stood, paved with *tesserae*, but all traces of the pavement have now disappeared.



IN THE MOHAMMEDAN CEMETERY, JERUSALEM.

On the east side of Haram esh Sherif is the "Golden Gate," called by Moslems the "Gate of Conversion or Penitence," and sometimes the "Gate of the Eternal" (see page 57).

The floor of the Golden Gate is much below the level of the Haram, and the door which gives access to the interior is at the foot of a steep slope of rubbish. The roof is of comparatively late construction, but the body of the work is in a good state of preservation, the finer parts of the sculpture having been protected by a coat of plaster, which was at some time put on to conceal it. A quasi-classical cornice runs along the wall on both sides of the interior. The style is identical with that of the decorated arch over the "Double Gate," and also with the portion of an old cornice which is built into the façade of the Church of the Holy Sepulchre. In the capital of the pilaster at the north-east corner a variation is produced by looping up the acanthus leaves with a cord. The two columns in the interior "are boldly and originally Byzantine, according neither with the corresponding pilasters in the wall, nor with anything else of that age." The arches spring directly from the architrave blocks and support flat domes with pendentives. Externally the entire entablature, architrave, frieze, and cornice are bent, as at Spalatro, and arching from pillar to pillar—a peculiarity which is said not to be found in any building after the fourth century. The two free-standing columns in the interior are said by Moslem tradition to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through the gateway itself, at the last day, the good will pass on their way to the houris of Paradise, after having safely crossed the Kedron on that bridge which is sharper than the sharpest sword; and through the same portal, according to a very generally received belief, the Christian prince who retakes Jerusalem will make his public entry. The belief that the Christians will recapture the city, and that their own tenure of the country is drawing to a close, is widely spread amongst the Moslems in Palestine. Mr. Fergusson believes the Golden Gate to be the "festal portal which Eusebius describes Constantine as erecting in front of his basilica." Count de Vogüé, on the other hand, considers it to be a building of the fifth or sixth century, erected by the Christians, as the Beautiful Gate of the Temple—the Nicanor of the Talmud—to commemorate the miracle therein performed by St. Peter and St. John in curing the lame man, as narrated in the third chapter of the Acts of the Apostles.

North of the Golden Gate is a small modern building called "Solomon's Chair," which contains a sort of cenotaph covered with carpets and cloths. The Moslems attach peculiar sanctity to the place, and visit it every year at the Feast of Bairam. Tradition relates that Solomon died here, and supported himself on his staff to conceal his death from the demons. In course of time, however, the staff became worm-eaten and the body fell, much to the delight of the demons, who then for the first time became aware that they were freed from the king's authority. Many small buildings are scattered over the surface of the Haram esh Sherif (see page 53). One which merits especial notice is that called Saladin's Fountain, or, more properly, the Fountain of Kaït Bey, near the "Cotton Gate." According to the inscription, this beautiful little building was erected by Melek el Ashraf Abu Nasir Kaït Bey in the year 849 of the Hegira (A.D. 1445). The dome is entirely covered with arabesques in

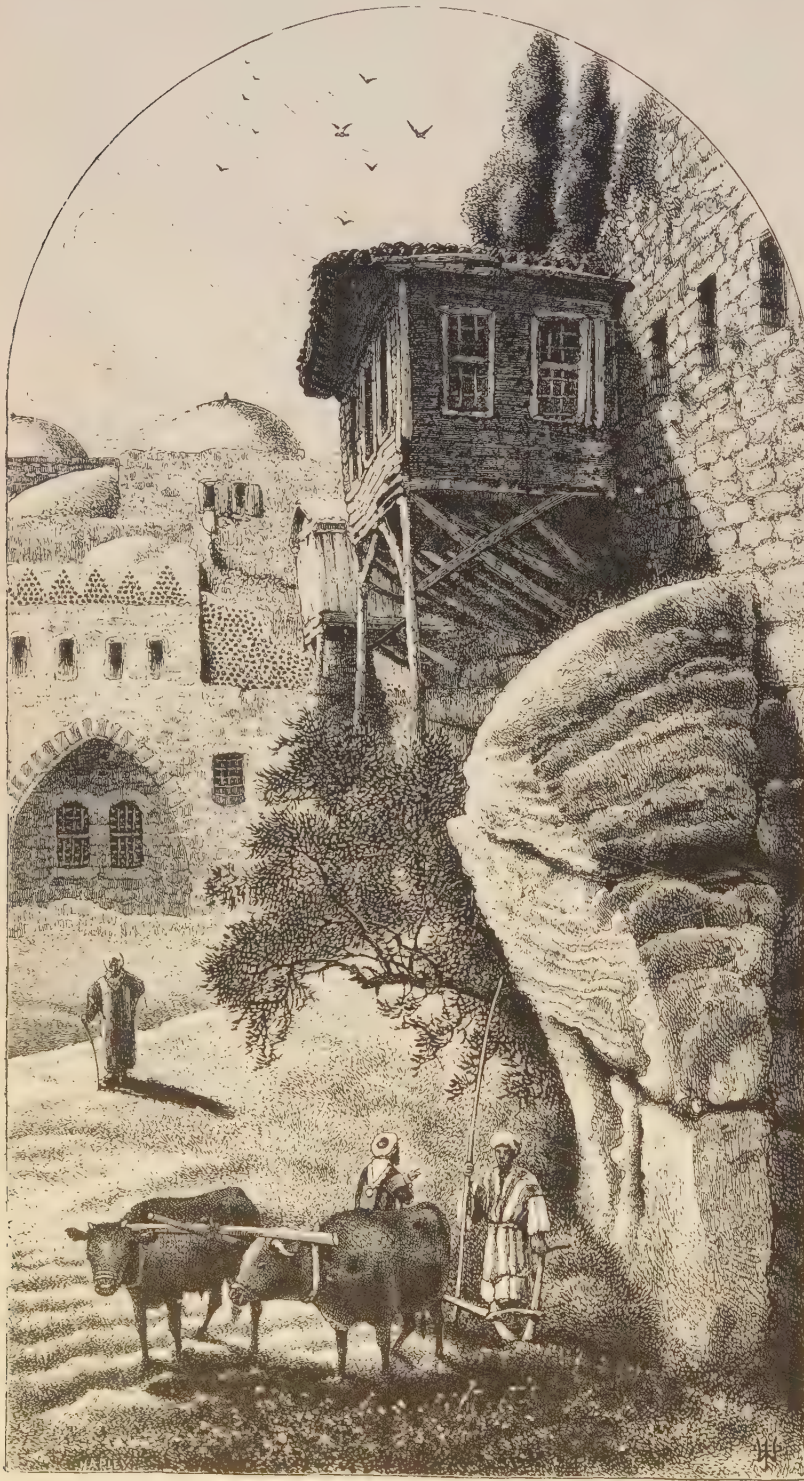


KHAN-EZ-ZAIT, THE GREAT BAZAAR OF THE OIL MERCHANTS.
From the south, looking towards the street of the Damascus Gate, which is in full sunlight.

relief. The western and northern sides of the Haram area are lined with cloisters, but there is nothing remarkable in their construction or appearance.

The ceremonies connected with the Temple service required at all times an abundant

supply of water, and special arrangements had to be made for its storage. These arrangements consisted of a series of rock-hewn cisterns which were supplied with water by an aqueduct from Solomon's Pools, near Bethlehem, and were connected with each other by a network of conduits. There was also an overflow towards Siloam, possibly by the rock-hewn passages beneath the Triple Gate. The cisterns are amongst the most remarkable features of the Haram esh Sherif. They are from twenty-five to fifty feet in height, and vary considerably in capacity. One, in front of El Aksa, known as the "Great Sea," would hold two million gallons; and the total number of gallons which could be stored probably exceeded twelve millions. Some of the cisterns have been formed by making small openings in the hard stratum of limestone which forms the natural surface of the ground, and then excavating large chambers in the soft underlying stratum, the roof being supported in some places by

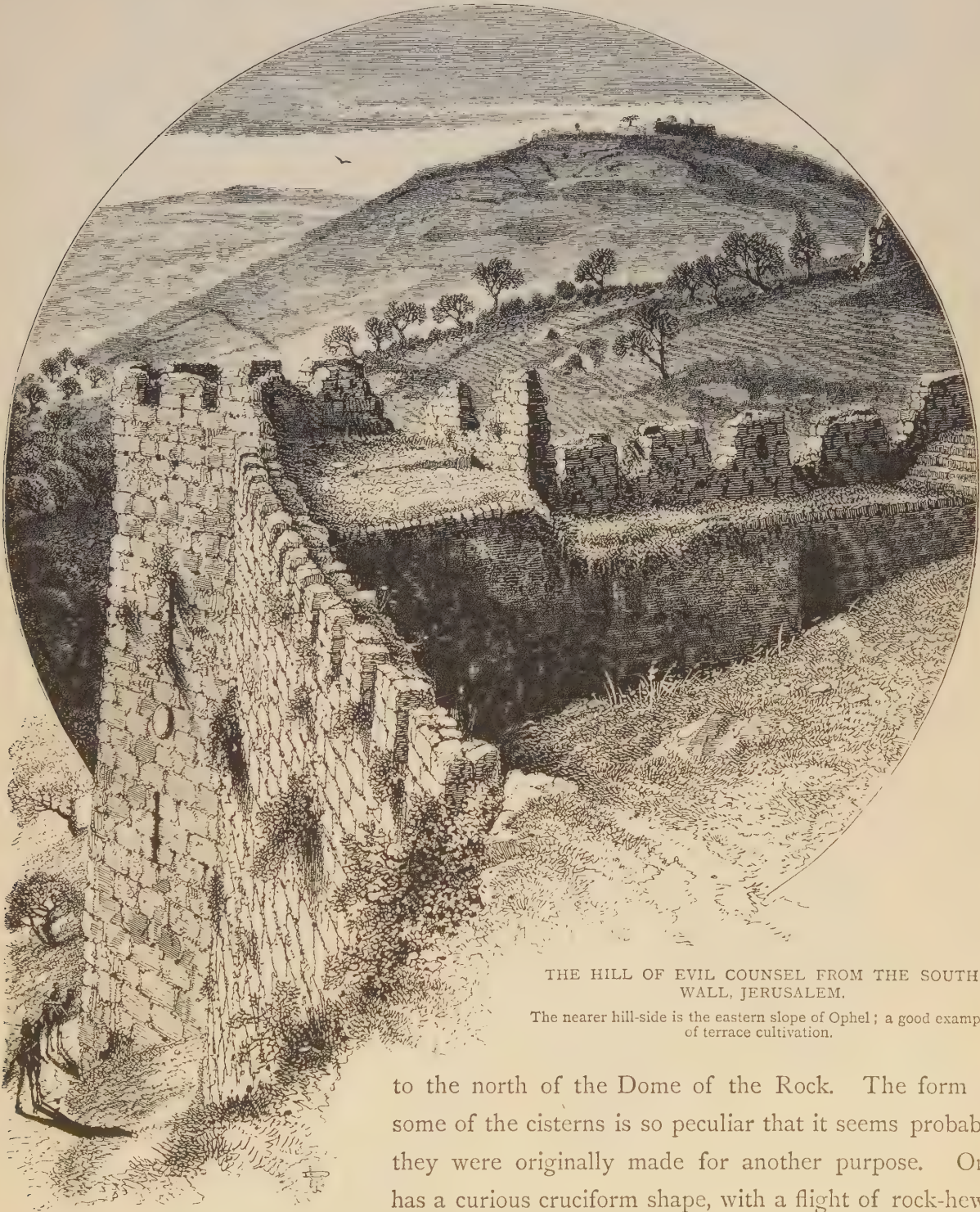


ROBINSON'S ARCH, JERUSALEM.

Part of a bridge which crossed the Tyropœon Valley, named after its discoverer, Dr. Robinson.

pillars of rock left for the purpose. Other cisterns are made by forming an open tank, and

then throwing a plain covering arch over the excavation. The former are certainly the most ancient, having apparently been made before the arch came into common use for covering large openings; and it is a remarkable fact that no large cisterns of this description are found



THE HILL OF EVIL COUNSEL FROM THE SOUTH
WALL, JERUSALEM.

The nearer hill-side is the eastern slope of Ophel; a good example of terrace cultivation.

to the north of the Dome of the Rock. The form of some of the cisterns is so peculiar that it seems probable they were originally made for another purpose. One has a curious cruciform shape, with a flight of rock-hewn steps leading down to it; another has a long chamber raised nearly five feet above the floor-line; and a third, besides a raised chamber into which there are two entrances, has a small elevated platform with steps leading up to it, as it were

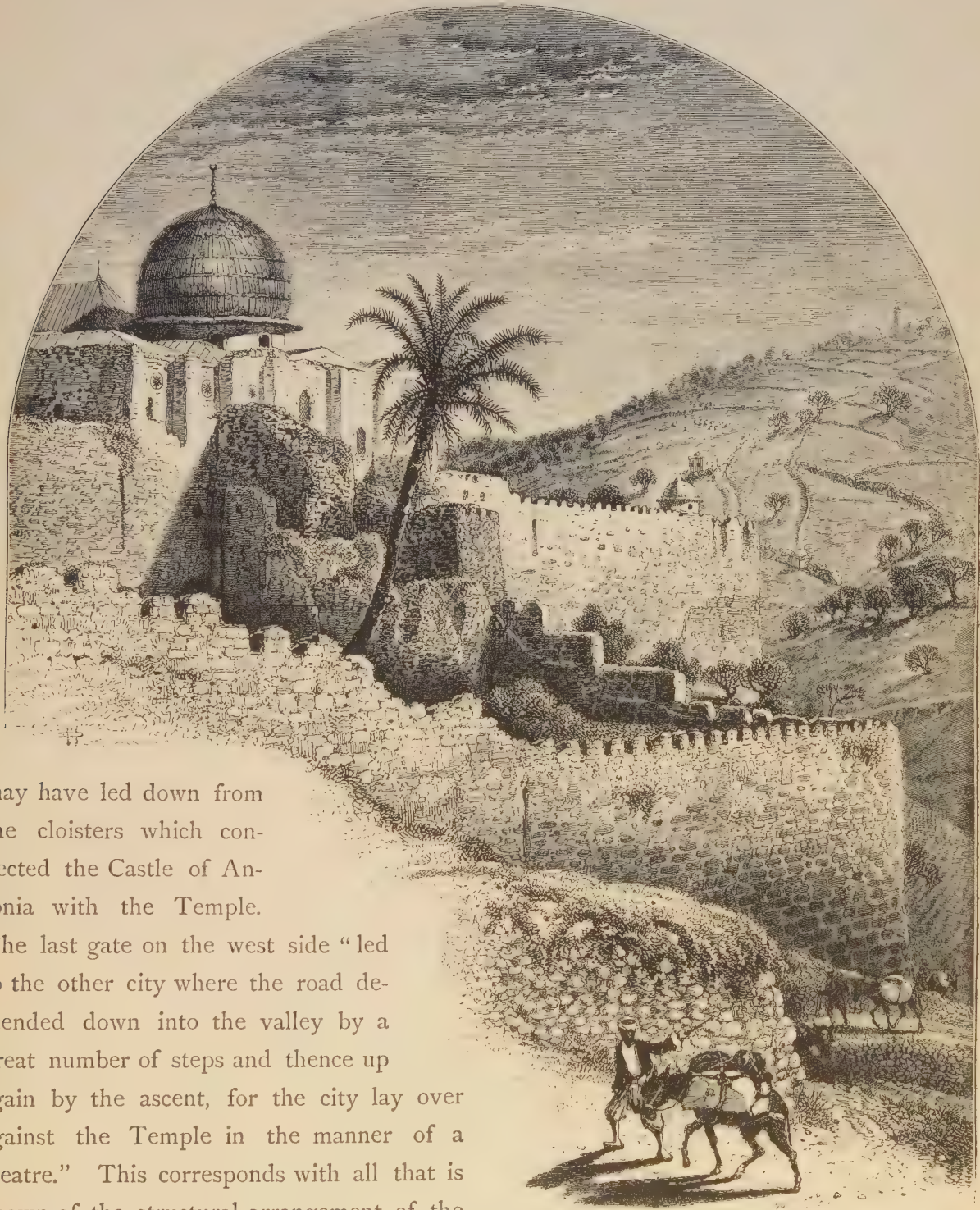
to the altar of a church. One of the cisterns north of the Dome of the Rock is identified by Captain Warren with the passage which led from the Gate Nitsots to the Gate Tadi of the Temple, and by Mr. Fergusson with a passage connecting the Anastasis with the Basilica of Constantine; and another cistern is believed by the former gentleman to be part of the passage from the Temple gate Mokad.

The cisterns being covered in, they must always have kept the water cool and pleasant to the taste, and there could have been but slight loss from evaporation. The aqueduct which supplied the cisterns with water crosses the Tyropœon Valley on the viaduct of which Wilson's Arch forms a part, and enters the Haram at the Gate of the Chain. Hence the principal branch runs to a fountain called El Kas (the Cup), nearly midway between the Dome of the Rock and El Aksa (see vignette), and close to the site assigned by Mr. Fergusson to the Jewish altar. From El Kas smaller conduits lead to the cisterns in the southern half of the Haram.

The description of the Haram esh Sherif which has been given above will, it is hoped, enable the reader to picture to himself the present state of Mount Moriah and the character of the buildings that now occupy its surface. A few notes on the Temple and the various theories with regard to its position may now be added. The altar of David was erected on the threshing-floor of Araunah the Jebusite, and the succeeding altars of the Jews were set up on the same spot until the capture and destruction of Jerusalem by the Romans. If, then, the site of the altar of Herod's Temple could be ascertained, the Temple questions would at once be solved. Of Herod's Temple there are detailed descriptions in Josephus and the Talmud, but unfortunately the question of its position is greatly complicated by the literal fulfilment of the prophecy that not one stone should be left upon another.

The Temple which Herod commenced to build in the sixteenth year of his reign was, according to Josephus, a square of six hundred feet. This is distinctly stated in three separate passages: in Ant. xv. 11, 3 the enclosure is said to be four stadii in circuit, each side measuring one stadium in length; in Ant. xv. 11, 5 the Stoa Basilica is described as extending "from the east valley to that on the west, for it was impossible it should reach any farther," and as being one stadium long; and again in Ant. xx. 9, 7 the length of the eastern cloister of the outer court is given as four hundred cubits, that is one stadium, or six hundred feet. If the dimensions had been mentioned once only it would be possible to suppose that an error had been made, but it is almost impossible to believe that the same mistake could occur in three different places, or that Josephus, who knew very well what a stadium was, should declare the Stoa Basilica to be one stadium long when it was one and a half, as it would have been had the cloisters extended the full length of the south wall of the Haram. The gates of the Temple enclosure were as follows: on the west there were four gates; the first "led to the King's palace and went to a passage over the intermediate valley," a description which agrees well with the gate at the end of Wilson's Arch, from which a street now runs in almost a direct line to the site occupied by Herod's Palace, over the old Tyropœon viaduct. Two

other gates led to the suburbs of the city; one of them is certainly that known now as "Barclay's Gate," and the other is probably "Warren's Gate," north of Wilson's Arch, which



THE SOUTH WALL OF THE HARAM ESH SHERIF.
The Dome of the Mosque El Aksa and the Mount of Olives.

may have led down from the cloisters which connected the Castle of Antonia with the Temple.

The last gate on the west side "led to the other city where the road descended down into the valley by a great number of steps and thence up again by the ascent, for the city lay over against the Temple in the manner of a theatre." This corresponds with all that is known of the structural arrangement of the approach to the Stoa Basilica over "Robinson's Arch." On the north side of the enclosure there was one gate called in the Talmud "Tadi" (obscurity) "which served for no (ordinary) purpose;" and on the east also one gate, on which was portrayed the city Shushan.

"Through it one could see the high-priest who burned the heifer and all his assistants going out to the Mount of Olives." The south side had "gates in its middle"—the Huldah Gate, that served for going in and out—which there is little difficulty in identifying with the "Double Gate" beneath the Mosque El Aksa.

The walls of the Temple enclosure were surmounted by cloisters of great magnificence. On the north, west, and east the cloisters were double, with monolithic columns of white marble and roofs of curiously carved cedar. On the south were the royal cloisters, Stoa Basilica, which consisted of one hundred and sixty-two columns with Corinthian capitals, arranged in four rows so as to form three aisles. The outer row of columns was attached to the wall; the remaining columns stood free; and the size of each was such "that three men might, with their arms extended, fathom it round and join their hands again." The centre aisle was forty-five feet, and each of the side aisles thirty feet wide, and the "roofs were adorned with deep sculptures in wood, representing many sorts of figures. The middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars that were interwoven into it, and that front was all of polished stone; insomuch that its fineness to such as had not seen it was incredible, and to such as had seen it was greatly amazing."

The cloisters were separated from the steps which led up to the Inner Temple by an open space which is supposed to have been from twenty-four to thirty cubits wide, the width varying on each side of the Temple. The cloisters and Court of the Gentiles formed the Outer Temple, and it was this portion of the building which our Lord characterized as a den of thieves. Here, as in a market-place, were assembled those who bought and sold, and here stood the tables of the money-changers and those who sold doves. Here the Jew who had come from some Gentile nation could change the foreign money he had brought with him into Jewish coin, which could alone be paid into the Temple treasury, and here turtle-doves and young pigeons could be purchased for sacrifice. The whole or a portion of the eastern cloister was called Solomon's Porch. Here Jesus was accustomed to walk; and it was here, too, that the people ran together and surrounded Peter and John after they had healed the lame man.

From the Court of the Gentiles a few steps led up to a flat terrace called the Chel, on the outer edge of which ran a stone screen or partition, three cubits high, of very elegant construction. Upon the screen "stood pillars, at equal distances from one another, declaring the law of purity, some in Greek and some in Roman letters, that no foreigner should go within that sanctuary" on pain of death. It was one of the inscriptions from these pillars which, as previously mentioned, was found by Mons. Ganneau. The Chel on the north, west, and south was ten cubits wide; but on the east, in front of the Temple, it was of greater width, and formed a rectangular space surrounded by a wall of its own, called the Court of the Women. Such as were pure were allowed to enter this court with their wives, but the women were not allowed to pass beyond.

From the Chel other steps led up through gates to the Inner Temple, which was square,

each side probably about two hundred and ten cubits, and surrounded by a wall thirty-seven and a half feet high on the inside. In this wall there were seven gates: on the north the Gate Nitzus, the Gate of Offering, and the Gate Mokad; on the south the Gate of Flaming, the Gate of Offering, and the Water Gate, which opened directly on the altar, and appears to have been in continuation of the Huldah Gate; and on the east was the Beautiful Gate, or Gate Nicanor of the Talmud. In addition to the above, three gates led into the Court of the Women, one on the north, another on the south, and a third on the east. On each side of the gateways there were chambers which were used as stores, &c., in connection with the Temple service. Nine of these gates "were on every side covered over with gold and silver, as were the jambs of their doors and their lintels." The Beautiful Gate was of Corinthian brass, and ornamented in the most costly manner with richer and thicker plates of gold than the other gates. Within the wall of the Inner Temple enclosure were the Temple with its altar, the Court of the Men of Israel, and the Court of the Priests. In the Temple, as reconstructed by Herod, the Holy of Holies "remained a cube of twenty cubits, and occupied the same place as it had from Solomon's days. The Holy Place was forty cubits east and west by twenty cubits across, and thirty cubits high, as before." The porch was eleven cubits wide by "apparently fifty cubits north and south, bounded on the east by a wall five cubits thick, while one six cubits in thickness separated it from the Holy Place, making twenty-two cubits in all." The façade of the Temple was one hundred cubits long, and in front of it, at the top of a flight of steps leading down to the Court of the Priests, stood the Toran, or screen bearing the golden vine. The Temple was partly surrounded by thirty-eight little chambers, "fifteen in the north, fifteen in the south, and eight in the west. The northern and southern ones were (placed) five over five, and five over them; and in the west three over three and two over them. To each were three doors: one to the little chamber to the right, one to the little chamber to the left, and one to the little chamber over it." Internally the Temple was divided into the Holy Place—in which there were "three things that were very wonderful and famous among all mankind, the candlestick, the table (of shewbread), and the altar of incense"—and the Holy of Holies, inaccessible and inviolable, in which nothing was kept. The veil of the Temple is stated to have been a "Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple," and of a very fine texture. The colours were symbolical of the universe: the scarlet and blue represented, by means of their colours, fire and air; the fine linen, earth, by the flax of which it was made; and the purple, the sea, from the circumstance that the dye was obtained from salt-water shell-fish. Upon the curtain was also embroidered "all that was mystical in the heavens, except the twelve signs of the zodiac representing living creatures."

There is much divergence in the views of the writers who have attempted to reconstruct the Temple and fix its position within the Haram enclosure. Mr. Fergusson supposes the Temple to have occupied a square of about six hundred feet at the south-west angle of the Haram esh Sherif, and he is followed in this by Messrs. Thrupp, Lewin, and others.



THE UPPER POOL OF SILOAM.

Its walls are covered with mosses and ferns, especially the maidenhair fern with which the picture is appropriately bordered.



THE LOWER POOL OF SILOAM.

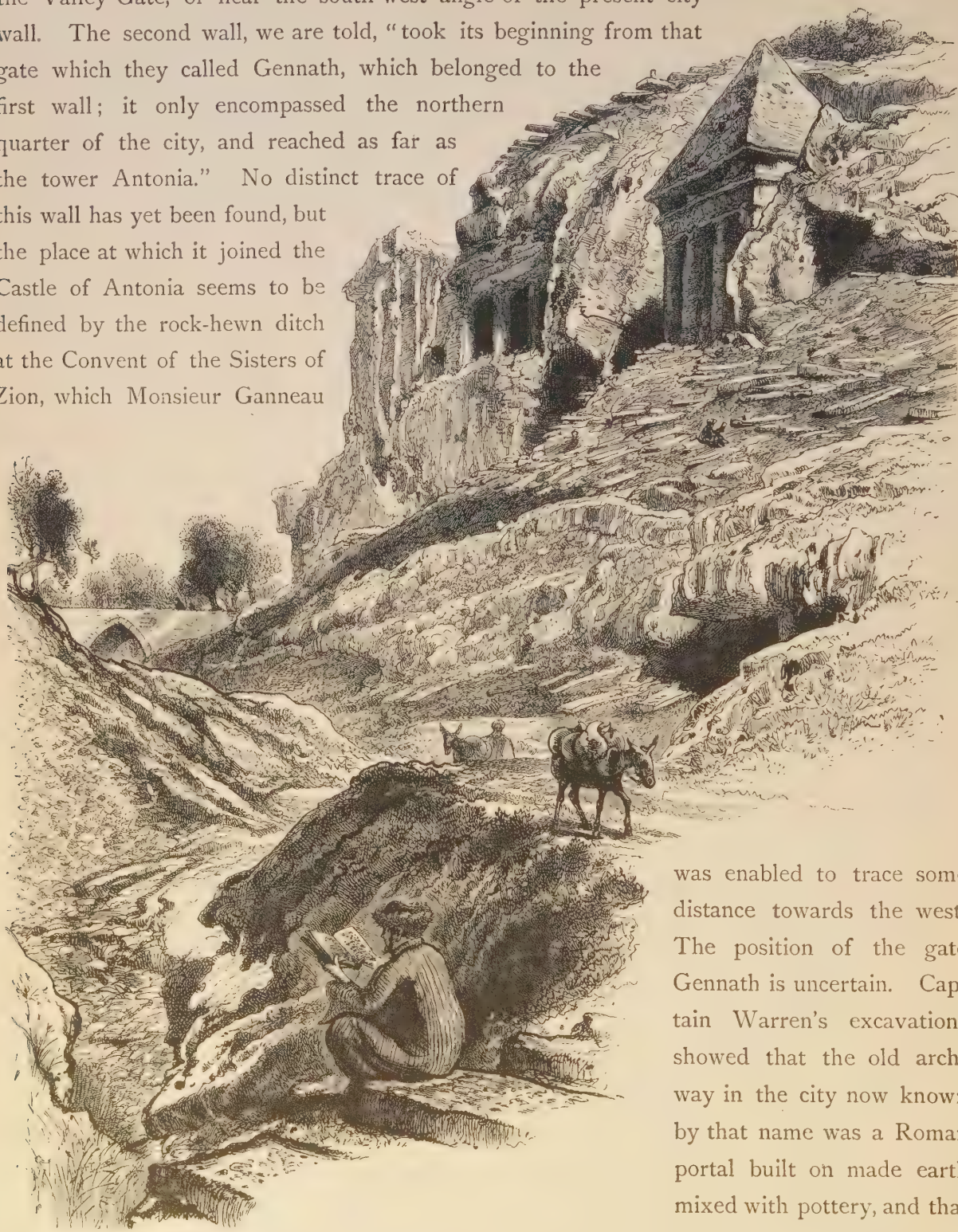
The old mulberry-tree, supported by stones, is said to mark the spot where the Prophet Isaiah was sawn asunder, in the presence of King Manasseh.

Robinson's Arch, Barclay's Gate, and Wilson's Arch are identified with three of the west gates of the Temple, and the Double Gate with the Huldah Gate on the south. The altar is placed near the fountain El Kas, in front of the Mosque El Aksa (see vignette). Captain Warren, R.E., considers that the outer courts of the Temple of Herod are defined by the east, west, and south walls of the Haram esh Sherif, and by the northern edge of the raised platform of the Dome of the Rock. He places the altar over the west end of the curious cruciform cistern beneath the platform. Count de Vogüé, Mons. de Saulcy, Sir Henry James, Dr. Sepp, and others, believe that the entire surface of the Haram enclosure was occupied by the Temple, its courts and cloisters. Drs. Robinson and Barclay, Professors Porter and Kiepert, maintain that the Temple enclosure was a square of about nine hundred and twenty-five feet, situated in the southern portion of the Haram. Drs. Tobler and Rosen believe that the Temple was a square of six hundred feet, nearly coincident with the platform of the Dome of the Rock. In these last cases the altar is placed on the Sakhra. With regard to the position of Antonia all differ. The questions are such as can only be settled definitely by excavation ; but, so far as we can judge at present, Mr. Fergusson's theory of the Temple site most nearly accords with what is known of the features of the ground and with the written description of Josephus.

From the Haram esh Sherif we may pass out of the city by the "Gate of the Tribes" and "St. Stephen's Gate," and commence an examination of the modern walls of Jerusalem, which were built by Sultan Suleiman in the sixteenth century. From the gate of St. Stephen to Burj Laklak, "Stork Tower," at the north-east angle, the wall is partly protected by a ditch excavated in the rock, and the bases of the flanking towers, thirty-two feet wide, are also rock-hewn. Between Burj Laklak and the Damascus Gate in the north wall there is a similar ditch cut in the rock, and between these two points there is also a closed gateway known as the "Gate of Herod," but more properly called the "Gate of Splendour, or Blooming." Near the latter gate the ditch is of considerable depth, a feature which probably marks the original entrance to the quarries (see page 93). From the Damascus Gate to the north-west angle of the city, in which "Goliath's Castle" stands, the wall appears to have been built on the foundations of an older one ; material of all kinds has been used in its construction, and at one point the Moslem builders have made a curious attempt to assimilate the older work to their masonry by cutting false joints in the stones of the former. The wall was protected by a ditch cut in the rock, but it is now almost filled with rubbish. The ruin known as "Goliath's Castle" is an old tower of rubble masonry, partly faced with stone having a marginal draft. Within the tower there is a modern chamber, and beneath it an older one with two piers, which are supposed by some writers to be Herodian ; they are, however, more probably Crusading or Saracenic. The castle has been identified with the octagonal tower of Psephinus, mentioned by Josephus, but it is more probably the Tower of Tancred, mentioned in the histories of the Crusades. There seems evidence, too, that the castle is built on the foundations of one of the old walls of the city. From the north-west angle to the Jaffa Gate the

wall is built on the remains of an older one; there is here a great accumulation of rubbish, and near the gate the original features of the ground are entirely concealed. South of the Jaffa Gate lies the Citadel (see page 3), protected by its ditch; thence to the south-west angle and onwards to the Zion Gate the wall has been reconstructed with old material; and from the Zion Gate to the Dung Gate in the Tyropœon Valley, and thence to the Double Gate, the wall is of the same character (see page 75). From the Double Gate to the Castle of Antonia, near St. Stephen's Gate, the wall of the Haram esh Sherif is also the city wall. How far the existing walls follow the course of the old walls of Jerusalem is a question that has often been asked, and it is one that it is extremely difficult to answer, owing to the limited information we possess respecting the actual nature of the topographical features of the ground. There are, however, certain points which may now be looked upon as certain, and, taking these as a starting-point, future excavations may complete the good work commenced by Captain Warren. Josephus describes the walls as follows. The first or old wall commenced on the north at the Tower Hippicus, and extended as far as the Xystus, and then, joining to the council-house, ended at the west cloister of the Temple. Going the other way, it also commenced at Hippicus, and, facing west, extended through a place called Bethso to the Gate of the Essenes; after that it faced south, making a turn above the fountain of Siloam, where it also faced east at Solomon's Pool and reached as far as Ophlas, where it was joined to the eastern cloister of the Temple. In this wall there were sixty towers, each twenty cubits square. The first section of the wall, there can be little question, ran from the Jaffa Gate to the "Gate of the Chain" of the Haram esh Sherif, following a line a little to the south of, and nearly parallel to, David's Street. The second section of the wall is more difficult to trace. There is, however, in the Protestant cemetery, on the western slope of modern Zion, a remarkable excavation in the rock, which gives the line of the city wall thus far. The rock is here, for a distance of one hundred feet, scarped, or cut perpendicularly downwards, so as to have a cliff twenty-four feet high, on the top of which the old wall ran; and there would appear to have been a succession of these scarps, with rock-terraces in front of them, to the bottom of the valley. A flight of rock-hewn steps led down from the wall above, and the position of three flanking towers can be recognised. Beyond the steps the rock scarp turns to the east, and there are traces of either a ditch or an entrance to the city. This point appears to have been the corner of the wall at or near which was the Gate of the Essenes. The farther course of the old wall and the place at which it crossed the Tyropœon are unknown. The word Bethso (Dung Place) gives a clue to the route followed by Nehemiah when he went out by night to view the walls. He apparently left Jerusalem by the Jaffa Gate, Valley Gate, and rode to the Dung Gate, or Bethso; he then went on to the Gate of the Fountain and to the King's Pool in the Tyropœon Valley, but the deep narrow ravine was so encumbered with the rubbish of the fallen walls that there was no room for the beast that was under him to pass; he therefore went up by the brook, the more open Kedron valley, and "viewed the wall, and turned back, and entered by the Gate of the Valley and so returned." In the account of the rebuilding of

the walls under Nehemiah, the Dung Gate is said to have been one thousand cubits from the Valley Gate, or near the south-west angle of the present city wall. The second wall, we are told, "took its beginning from that gate which they called Gennath, which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia." No distinct trace of this wall has yet been found, but the place at which it joined the Castle of Antonia seems to be defined by the rock-hewn ditch at the Convent of the Sisters of Zion, which Monsieur Ganneau



THE JEWISH CEMETERY IN THE VALLEY OF JEHOSHAPHAT.
Showing the tombs of Zechariah, St. James, and Jehoshaphat. Bridge over the rocky bed of the Kedron in the distance, and an Ashkenazi Jew in the foreground.

was enabled to trace some distance towards the west. The position of the gate Gennath is uncertain. Captain Warren's excavations showed that the old archway in the city now known by that name was a Roman portal built on made earth mixed with pottery, and that the roadway beneath it was twenty-five feet above the rock; the situation, more-

over, is not such as would be suitable, having regard to the natural features of the ground, for

a city gateway. It appears to us that the straight street known as Christian Street may possibly mark the line of the second wall, and that the solid nature of the substructure upon



ABSALOM'S PILLAR, VALLEY OF JEHOSHAPHAT.

The village of Siloam in the distance partly concealed by olive-trees. Bridge over the bed of the Kedron.

which that street lies is indicated by the Pool of Hezekiah on the one side and the Church of St. John the Baptist on the other. In this case the gate Gennath must be looked for near

the junction of David Street and Christian Street. The third or outer wall began "at the Tower Hippicus, whence it reached as far as the north quarter of the city and the Tower Psephinus, and then was so far extended till it came over against the monuments of Helena, which Helena was queen of Adiabene, the mother of Izates; it then extended farther to a great length, and passed by the sepulchral caverns of the kings, and bent again at the Tower of the Corner, at the monument which is called the Monument of the Fuller, and joined to the old wall at the valley called the Valley of Kedron." There were ninety towers, each twenty cubits wide, and for a height of twenty cubits built of solid masonry. From the remains of old foundations it is almost certain that the third wall followed the line of the present one.

The "Caverns of the Kings" have been sometimes identified with the great stone quarries near the Damascus Gate. These quarries are of great extent, and were worked with a view of mining or getting out stone from what is locally known as the "Malaki" bed of limestone. The quarries are thus entirely subterranean, and they formerly extended some distance on each side of the present city wall. When that wall was first built it was protected by a rock-hewn ditch, and the workmen in forming this cut through the upper strata, and so divided the quarries into two parts; that on the north is now known as Jeremiah's Grotto, that on the south as the "Quarries," or "Cotton Grotto" (see page 96). At the same period an aqueduct which conveyed water from the north to the Temple area was also cut through. The entrance to the quarries is by a small hole between the roof of the cavern and the rubbish with which the ditch is filled. The floor falls considerably towards the south, in which direction the quarry extends for about two hundred yards, and the roof is supported at uncertain intervals by pillars of rock.

The quarrymen appear to have worked in gangs of five or six; the height of the stone determined the distance of the workmen from each other, and each man carried in a vertical cut four inches wide till he reached the required depth; the blocks were then separated by wooden wedges driven in and wetted so as to cause them to swell. In many places the stones have been left half cut out, and the marks of the chisel and pick are as fresh as if the quarrymen had only just left their work; even the black patches made by the smoke of the lamps are still visible. In one part of the quarry, dropping water, derived probably from the leakage of cisterns above, has worn the rock away into the form of a basin. The water is impure and unpleasant to the taste. The floor of the quarry is covered with stone chippings, which seem to indicate that the blocks of stone were "dressed" before they were removed from the ground, and large flakes of the overlying strata have fallen from the roof, the spaces left between the pillars being much too wide. The portion of the quarry known as Jeremiah's Grotto (see page 97) is much smaller, but there are evident traces that it was worked in the same manner. Two Moslem tombs are shown within, and according to tradition Jeremiah here wrote the Book of Lamentations. In front of the grotto is an open court planted with fruit trees, beneath which there is a fine cistern.

One of the most pleasant excursions in the vicinity of Jerusalem is that to Bethany by the



THE VILLAGE OF SILOAM FROM THE TOMB OF ST. JAMES.
Shewing a portion of the great Jewish cemetery on the western slope of the Mount of Olives.

pathway over the Mount of Olives, returning by the lower road above Siloam. Passing out of the city by St. Stephen's Gate, a sharp descent leads to the bed of Kedron, which is spanned



THE GARDEN OF GETHSEMANE.

Franciscan monks under the ancient olive-trees, and an Arab gardener at work.

by a single arch; and a few paces now brings the traveller to the Chapel of the Tomb of the Virgin (see page 87), where according to tradition she lay after death until her "assumption."

The chapel is on the left of the road. A few steps lead down to an open court, in which there is a fine porch of the Crusading period, the only part of the church above ground. The chapel, which is about thirty-five feet below the court, is reached by a flight of marble steps. On descending, a chapel on the right is said to contain the tombs of Joachim and Anna, the parents of the Virgin, and an altar in a chapel to the left marks the last resting-place of



ENTRANCE TO THE CHAPEL OF THE TOMB OF THE VIRGIN.
In the valley of the Kedron. The lizards on the sunny wall are thoroughly characteristic of the place.

Joseph, the husband of Mary. The chapel, or subterranean church, is about ninety feet long from east to west, and twenty feet wide. In the east arm there is a small shrine containing the tomb of Mary, outside of which the Greeks and Armenians have each an altar. South of the tomb there is a Moslem "mihrab," and in the western arm of the chapel, close to a large cistern, the Abyssinians have erected an altar. The chapel is excavated in the rock, and in forming it advantage appears to have been taken of a natural cavern, or possibly of an old

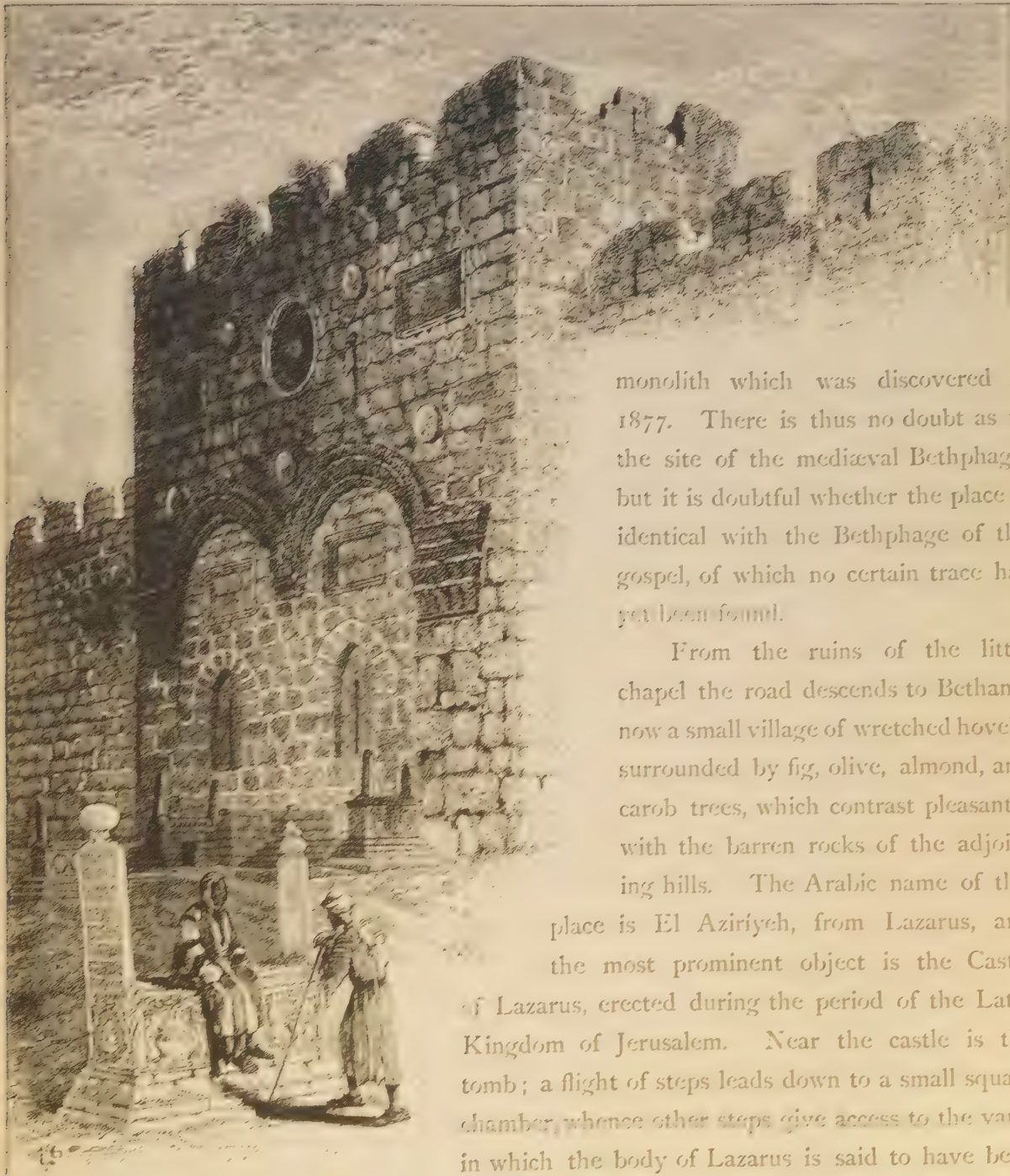
tomb chamber. In its present state the chapel has little in common with the tombs in the neighbourhood of Jerusalem. The Chapel of the Tomb of the Virgin was rebuilt by Millicent, the wife of Fulke, fourth king of Jerusalem, since which time it has apparently received little alteration.

On the right-hand side of the road is the Garden of Gethsemane (see page 86), a small enclosure surrounded by a high wall. The ground is laid out in flower beds, which are carefully tended by a Franciscan monk; but the most interesting objects are the venerable olive-trees, which are said to date from the time of Christ, and which may, in truth, be direct descendants of trees which grew in the same place at the time of the Crucifixion. A tradition, at least as old as the fourth century, identifies this plot of ground with the garden to which Jesus was wont to retire with His disciples.

The Church of the Ascension, on the Mount of Olives (see page 90), is a small octagonal chapel, surmounted by a circular drum and dome, standing in the centre of a paved court. The bases and capitals of the columns, taken from older buildings, are of white marble. At the east end of the open court the Greeks, Armenians, Syrians, and Copts, have altars. A tradition connecting the Mount of Olives with our Lord's Ascension existed at a very early period, though in direct contradiction to the words of St. Luke, who says, "He led them out as far as Bethany, and He lifted up his hands and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven." Eusebius mentions the large number of pilgrims who came from all parts of the world to worship on the Mount of Olives; and the Empress Helena, in erecting a basilica on the spot, about 333 A.D., only perpetuated the existing tradition.

The road from the Mount of Olives to Bethany for about five hundred yards follows the south side of the hill; it then turns abruptly to the south and crosses the narrow ridge which joins the Mount of Olives to the hill above Bethany. Upon the ridge the Crusaders placed Bethphage (see page 92), and here, in 1877, the ruins of a mediæval church, with its apse, were discovered, enclosing an isolated block of rock ornamented with paintings and inscriptions. The rock is about three feet high, and its position in the chapel, on the north side and probably between two columns of the nave, is remarkable. On the south side, facing Bethany, there is a fresco representing the raising of Lazarus; on the north side, facing Olivet, the disciples are represented as having just obtained permission to take the ass and the foal; on the east face the subject of the fresco appears to have been the consecration of the chapel; and on the west, figures are seen bearing palm-branches, perhaps part of a fresco representing our Lord's triumphal entry into Jerusalem. The inscriptions may be ascribed beyond doubt to the twelfth century, and the name Bernard Witard occurs on one of the faces. In the cartulary of the Church of the Holy Sepulchre the name of Johannes Guitard (Witard) is found, and Mons. Ganneau conjectures that Bernard belonged to the same family and defrayed the expenses of the monument. The paintings are sadly damaged, but they are said "to remind one of illuminations in a precious missal rather than an ordinary fresco drawn to hide the naked stone."

Theodericus, 1172 A.D., in his account of the Holy Places, states that Bethphage lay between Bethany and the Mount of Olives, and that there was then a "fair chapel" in which was to be seen the stone on which our Lord stood before mounting the ass—evidently the



EXTERIOR OF THE GOLDEN GATE.
Modern tombs in the foreground

monolith which was discovered in 1877. There is thus no doubt as to the site of the mediæval Bethphage, but it is doubtful whether the place is identical with the Bethphage of the gospel, of which no certain trace has yet been found.

From the ruins of the little chapel the road descends to Bethany, now a small village of wretched hovels, surrounded by fig, olive, almond, and carob trees, which contrast pleasantly with the barren rocks of the adjoining hills. The Arabic name of this place is El Aziriyeh, from Lazarus, and the most prominent object is the Castle of Lazarus, erected during the period of the Latin Kingdom of Jerusalem. Near the castle is the tomb; a flight of steps leads down to a small square chamber, whence other steps give access to the vault in which the body of Lazarus is said to have been laid. The vault is lined with masonry, and has nothing in common with the rock-hewn tombs in which the Jews buried their dead. In Bethany are shown the houses of Mary and Martin and of Simon the Leper, and a short distance on the road to Jericho the place is pointed out at which Martha met Jesus. Though tradition may be at fault with regard to the tomb and

the houses, there can be no doubt as to the correctness of the identification of El Azariyeh with Bethany, the village in which Jesus lodged before the last Passover, and in the immediate vicinity of which He called Lazarus forth from the grave.

The Roman road from Jericho to Jerusalem, after leaving Bethany, winds round the southern slope of the Mount of Olives, and, passing above Siloam, ascends the Kedron Valley to the Garden of Gethsemane. Over this road Jesus must often have travelled with his disciples, and there is one place, where the road is partly hewn out of the rock, which has apparently undergone no change since the days of His earthly ministry.

It was by this road, too, that our Saviour made His triumphal entry into Jerusalem, an



MOSQUE AND CHURCH OF THE ASCENSION, MOUNT OF OLIVES.

event which is so graphically described by the Dean of Westminster that we venture to borrow his words: "Two vast streams of people met that day. The one poured out from the city (John xii. 13); and as they came through the gardens whose clusters of palm-trees rose on the south-eastern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. In going towards Jerusalem the road soon loses sight of Bethany. It is now a rough but still broad and well defined mountain track, winding over loose rock and stones, and here and there deeply excavated; a steep declivity below on the left, the sloping shoulder of Olivet above it on the right;



NEBY SAMWIL, FROM THE MOUNT OF OLIVES.

The highest mountain near Jerusalem, 3,006 feet above the sea.

fig-trees below and above, growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm-

branches they had already cut as they came out. The larger portion—those perhaps who escorted Him from Bethany—unwrapped their loose cloaks from their shoulders and stretched them along

the rough path to form a momentary carpet as he approached (Matt. xxi. 8). The two streams met. Half of the vast mass, turning round, preceded; the other half followed (Mark xi. 9). Gradually the long procession swept round the little valley that furrows the hill, and over the ridge on its western side, where first begins the descent of the Mount

of Olives towards Jerusalem. At this point the first view is caught of the south-western

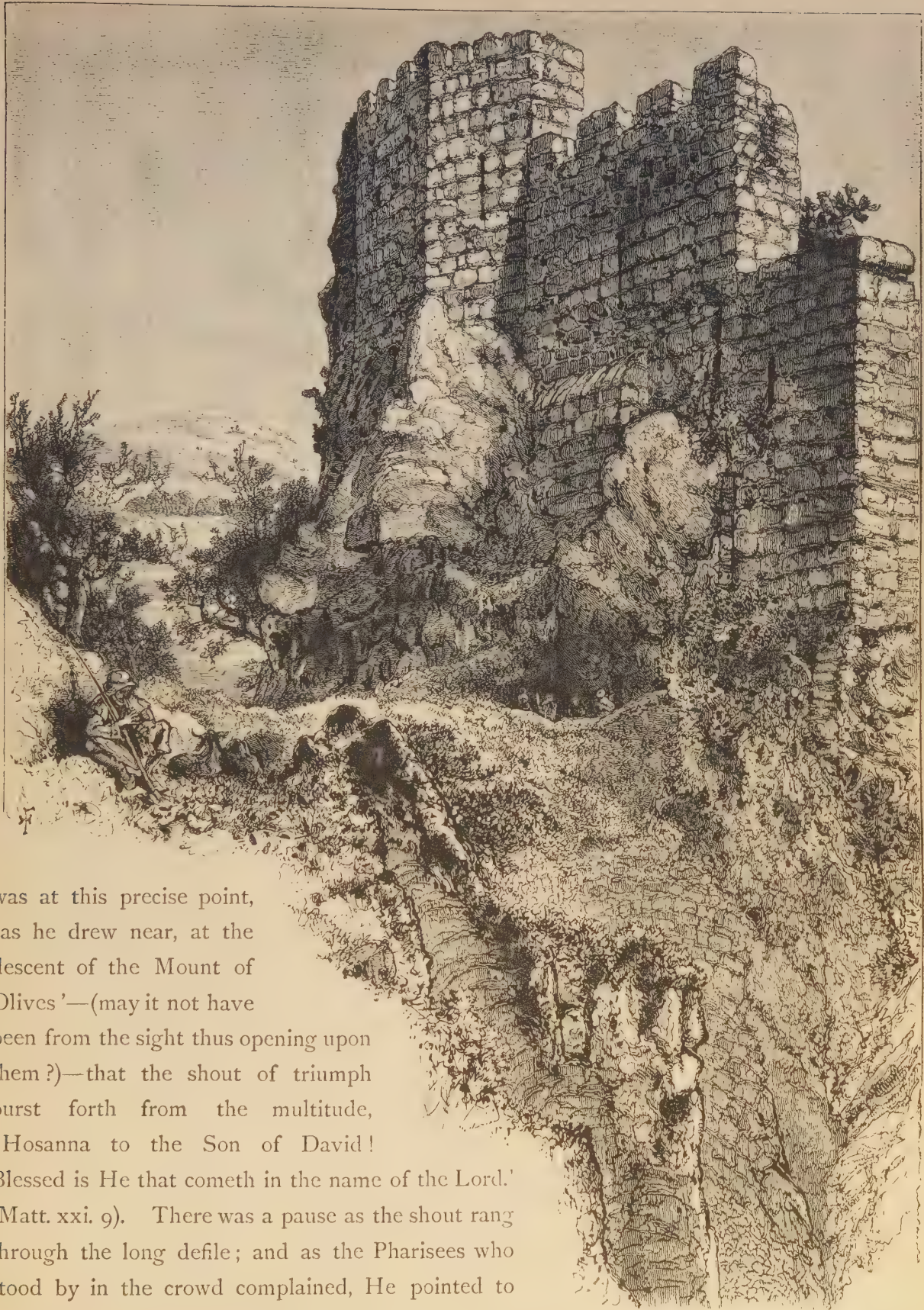
corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned



TRADITIONAL SITE OF BETHPHAGE, THE HOUSE OF FIGS.

On the ridge which leads from the Mount of Olives to the hill above Bethany. Fig-trees grow by the wayside, and branches of the fig-tree border the picture.

with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the Castle of Herod, on the supposed site of the Palace of David, from which that portion of Jerusalem, emphatically the 'City of David,' derived its name. It



was at this precise point, 'as he drew near, at the descent of the Mount of Olives'—(may it not have been from the sight thus opening upon them?)—that the shout of triumph burst forth from the multitude, 'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord.' (Matt. xxi. 9). There was a pause as the shout rang through the long defile; and as the Pharisees who stood by in the crowd complained, He pointed to the stones, which, strewn beneath their feet, would immediately cry out if 'these were to hold their

PART OF THE NORTH WALL OF JERUSALEM.
Formed of the native rock blended with masonry. A shepherd in the foreground is playing a double-reed pipe.

peace.' Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El Aksa rises like a ghost from the earth before the traveller who stands on the ledge, so then must have risen the Temple tower; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple courts; as now the gray town on its broken hills, so then the magnificent city, with its background—long since vanished away—of gardens and suburbs on the western plateau behind. Immediately below was the Valley of the Kedron, here seen in its greatest depths as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem, seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road—this rocky ledge—was the exact point where the multitude paused again, and 'He, when He beheld the city, wept over it.' "

The road from Bethany to Jerusalem leaves Siloam (Silwán) on the left. This village (see pages 85, 115), which derives its name from the pool at the mouth of the Tyropœon Valley, stretches north and south in a straggling, irregular manner along the lower slopes of the Mount of Offence. Entering the village at the northern end, the visitor has on his left hand a high cliff, which was evidently worked as a quarry at some early period. The houses and the streets of Siloam, if such they may be called, are filthy in the extreme, and the villagers are notorious thieves, sometimes not over-courteous to visitors. Their principal occupation is carrying water from "Job's Well" for sale in Jerusalem, and they have an ingenious way of blowing out the sheepskins in which the water is carried, so that they may appear filled when containing only half the proper quantity of water. About one hundred of the villagers form a group apart from the rest, called "men of Dhiban," the descendants apparently of a colony from the capital of King Mesha, which at some remote period crossed the Jordan and established itself on the borders of Kedron. Siloam, the village, is unmentioned in ancient times, but it may possibly mark the spot upon which Solomon built high places "for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom (Molech) the abomination of the children of Ammon." The Mount of Offence (see page 107) behind the village would in this case be the "mount of corruption" of 2 Kings xxiii. 13, as it certainly is the "mons offensionis" of early travellers, the "opprobrious hill" of Milton.

Jerusalem is surrounded by cemeteries, ancient and modern. Without the Zion Gate, near the tomb of David, are those of the Latins, Greeks, and Armenians; and here may be seen the grave of the ill-fated Irishman, Costigan, who, after having successfully descended Jordan in a boat, and reached the southern end of the Dead Sea, died in the Latin convent at Jerusalem. Here, too, a little to the south of the Latin cemetery, two members of the American Mission, Dr. Dodge and Mrs. Thomson, were buried. The present Protestant

cemetery is on the western slope of the same hill, above the Valley of Hinnom ; it is the only burial-place near Jerusalem which is efficiently closed and properly tended. Within its walls lie the remains of the two first Anglican bishops of Jerusalem—Dr. Alexander and Dr. Gobat—and also those of Mr. Tyrwhitt Drake, who died of fever, due to exposure and over-exertion whilst engaged on the great work of the survey of Palestine. The Moslem cemeteries are—first, that extending along the eastern wall of the city, from a little north of St. Stephen's Gate to the vicinity of the south-east angle of the Haram esh Sherif, which, from its proximity to the sacred area, is most esteemed ; second, the ground above Jeremiah's Grotto ; and, third, the extensive cemetery round the Birket Mamilla, near the head of the Valley of Hinnom (see page 102). The great Jewish cemetery is on the western slope of the Mount of Olives ; it extends northwards from Siloam, and runs up the hill almost to the Tombs of the Prophets. In places, especially near Absalom's Pillar and the Tomb of Zacharias, the ground is literally paved with tombstones (see pages 82 and 85). The simplest form of tomb is that in which a common grave is sunk in the rock, and a reveal cut round its mouth to receive a covering slab. In some cases the slab is flush with the surface of the rock ; in others it is raised above it and ornamented like the lid of a sarcophagus. Another simple form of tomb, to which the name of "trough grave" has been given, is that in which an arched recess is cut in the face of the rock and a common grave sunk in its floor. A third simple form is that in which a rectangular space is cut into the vertical face of the rock, after the manner of an oven, extending six feet or more horizontally inwards, and sufficiently wide and high to admit of a corpse being pushed in. The opening is closed by a stone slab or by a rough unhewn mass of rock. Such a grave is called in the Talmud a "kok" (pl. "kokim"). A fourth kind of tomb is the "shelf grave"—a shelf or bench, six feet long, cut in the vertical face of the rock, upon which the corpse was laid even when it had first been placed in a sarcophagus. The most common description of tomb is that in which a number of kokim, shelf, or trough graves are grouped together in one or more chambers of the same excavation. These tombs may be divided into three classes. The first class is that in which a natural cavern in one of the softer strata of limestone is adapted to sepulchral purposes. Kokim are cut in the sides of the cave, with their beds on a level with the ground, and the openings are then closed with rough stone slabs resting against the face of the rock or fitting more closely into the excavation. In this class of tomb no arrangement was made for closing the entrance to the cavern. It seems not improbable that these tombs were used for the burial of the poor, and they were perhaps constructed at the public expense. In the second class of tomb a square or oblong chamber is carefully cut in the solid rock ; the entrance is by a low square opening, closed either by a closely fitting stone slab or by a stone door turning on a socket hinge and secured by bolts on the inside. These tombs, remarkable for the care which has been bestowed on the excavation, were probably the family vaults of wealthy people. The third class of tomb is that in which one entrance leads to several tomb-chambers, each containing a large number of graves, and sometimes sarcophagi.

One of the best examples of this class is the Tombs of the Kings (see page 103), situated to the north of Jerusalem on the right-hand side of the road to Nablus. A large rectangular court, measuring about ninety-three feet by eighty-seven feet, and some twenty feet deep, is sunk in the solid rock, which here forms the natural surface of the ground. On the south side a broad trench was cut so as to leave a wall of rock seven feet thick between it and the court; a flight of steps leads to the bottom of the trench, whence an arched doorway, cut in the intervening rock, gives access to the court. In the west face of the court an open portico is excavated in the rock; the front was supported by two pillars, which are now broken away. The face of the portico is ornamented with a frieze and cornice of a debased Roman Doric

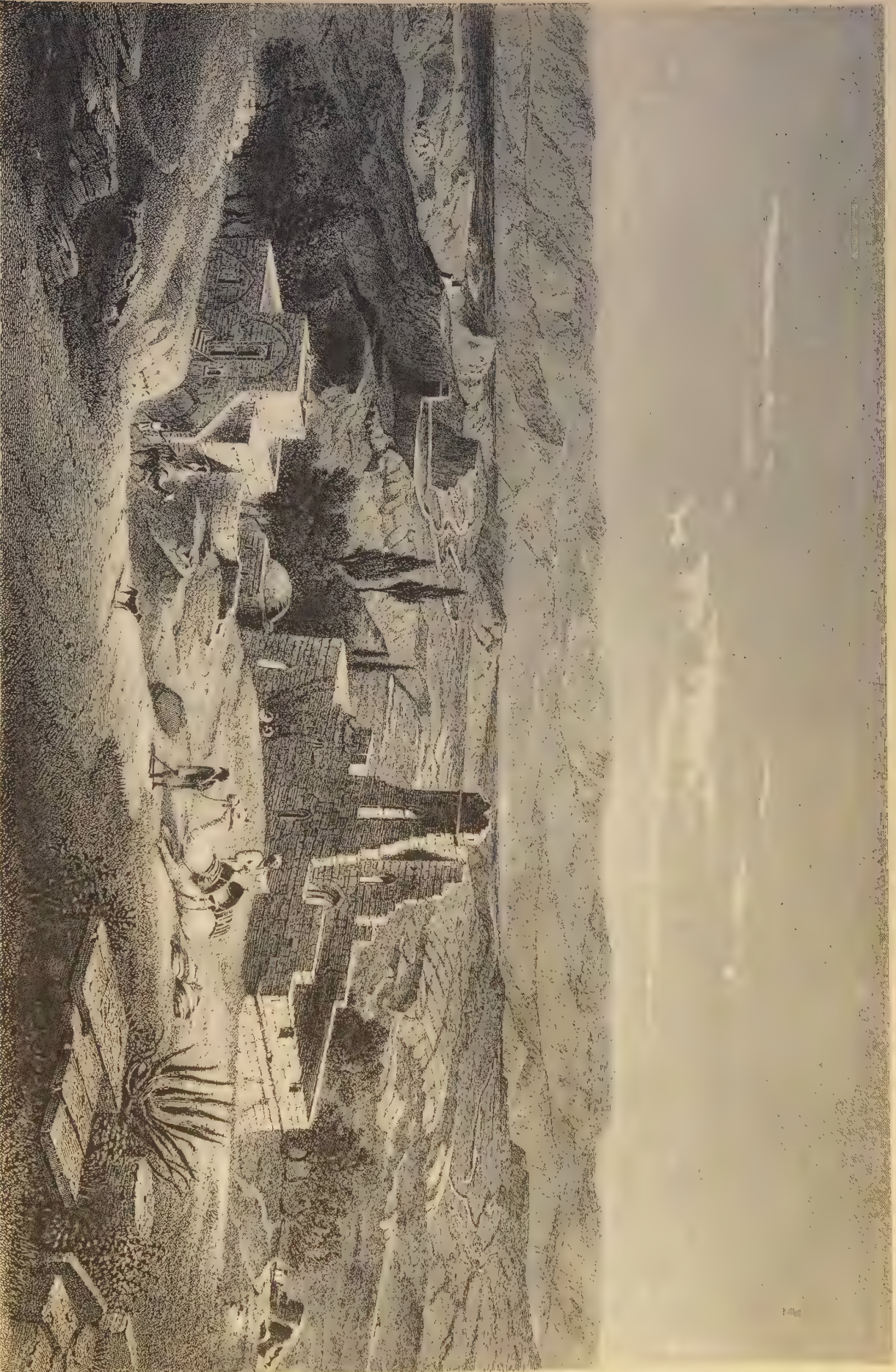


THE QUARRIES NEAR TO THE DAMASCUS GATE.
Beneath the city of Jerusalem.

order; the former is enriched with clusters of grapes, triglyphs, and pateræ, and a continuous garland of fruit and foliage, which extends across the portico and is carried down the sides.

About half a mile from the Tombs of the Kings, on the road to Neby Samwil, is the extensive necropolis which includes the Tombs of the Judges (see page 103). Within an open vestibule facing west, ornamented with a simple architrave moulding, surmounted by a Greek-looking pediment of considerable beauty, there is a small doorway, also decorated with architrave and pediment, which leads from the vestibule to the principal tomb-chamber.

Returning to the Kedron Valley and following its course downwards, numbers of tombs of greater or less size are to be seen on either side. The most noteworthy is that of Simon



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A WILLMORE SCULP.

the Just, to which the Jews resort the thirty-third day after the Passover to celebrate the memory of the son of Onias, who was high priest during the reign of Ptolemy Soter. We now come to the well-known group of tombs in the Valley of Jehoshaphat, the first being "Absalom's Tomb" (see page 83). The lower part of this monument is a mass of solid rock about twenty feet square, which has been completely detached from the cliff behind it by working away a passage ten feet in width at the sides and nine at the back, so as to leave the tomb standing in a square recess hewn out of the cliff. It contains a chamber eight feet square, with shelf graves on two sides for the reception of sarcophagi. The original door was



GROTTO OF JEREMIAH.

In the foreground is a goatherd playing on a double-reed pipe.

situated immediately above the cornice, and a few steps led down to the chamber. Another more modern door consisted of a horizontal passage on a level with the chamber, and opening to the exterior, at half the height of the monument. In the face of the rock behind the monolith is the entrance to the Tomb of Jehoshaphat, surmounted by a pediment in the same style as that of the Tombs of the Judges (see page 82). The door leads to an antechamber, whence three other chambers open out, one of which gives access to a small cell. The next tomb is that of St. James, which is excavated in the face of the rock (see page 85). A screen with two Doric pillars supports a frieze and cornice of the same order. Above the cornice

there is an inscription in Hebrew, connecting the tomb with the family of Beni-Hezir, and the whole is supposed to date from the second or first century B.C. The Tomb of Zechariah is excavated in the same manner as the Tomb of Absalom. It is about eighteen feet six inches square, and has on each face two whole and two half engaged Ionic columns. The columns are surmounted by a cornice of purely Assyrian type, but the form of the volutes, and the egg and dart moulding beneath, show that it was ornamented after the influence of Roman art had been felt in Palestine. Above the cornice rises a pyramid also cut out of the rock. There is no visible entrance to the Tomb of Zechariah, but the base is hidden by rubbish, and the door may possibly be concealed.

Above these tombs, some distance up the slope of the Mount of Olives, is a curious sepulchral excavation in the soft chalk called the "Tombs of the Prophets." The entrance is by a hole in the ground, which gives access to a circular chamber having a round hole in the roof, probably intended to admit light. Three passages connected by two semicircular galleries run off from the chamber, and there are a few smaller passages which lead to chambers containing two or three kokim each. Mons. Ganneau, whilst examining this curious crypt, was fortunate enough to discover, under the stucco which covers the walls, a dozen or so Greek Christian inscriptions. The greater part are proper names. With the patronymic twice occurs the formula, "here lies," and "courage, no one is immortal." This crypt probably served as a cemetery to some one of the numerous monasteries founded quite early on the Mount of Olives. In the Kedron Valley, about half a mile below Bir Eyub, there is a remarkable tomb consisting of a vestibule, an antechamber, three tomb chambers with kokim, and a fourth apparently unfinished.

The next extensive group of tombs is that in the lower part of the Valley of Hinnom. Many of these are highly interesting from the fact that they have been made or modified at a later date than those on the north side of the city. Some of the roofs are dome-shaped and ornamented, and near the lower end of the series there are two recessed half domes cut in the rock, with stone benches running round them. Most of the entrances seem to have been closed by a stone door which turned on a socket hinge, and was fastened by bolts on the inside. Leaving the bed of the valley a little above Bir Eyub, and ascending by some rock-hewn steps, the first tomb worthy of notice is that called the "Apostles' Cave," from the tradition that eight of the twelve Apostles concealed themselves in it after the betrayal in the Garden of Gethsemane (see page 114). Over the entrance is a frieze, ornamented with bunches of grapes, &c., in the same style as the façade of the Tombs of the Kings. A little further on is the building known as "Aceldama" (see page 110). It consists of a large pointed arch, covering a deep chamber, one side of which is composed of rock with masonry buttresses, the other of masonry. At the bottom are two caves or sepulchral chambers, with kokim and traces of steps which at one time must have led to the bottom. This is supposed to be the "potter's field," or "field of blood," which the chief priests bought with the "thirty pieces of silver," the price of our Lord's betrayal. It may not be without interest to note



S. BRADSHAW, SCULPT.

THE MOUNT OF OLIVES, FROM MOUNT ZION.

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that clay from this neighbourhood is still used by the potters of Jerusalem. From Aceldama a broad terrace runs along the side of the valley, with a sharp descent on the one hand and a cliff on the other. In this cliff most of the tombs are excavated (see page 111). Near the building itself there are seven kokim in the face of the rock, through one of which access is obtained to a tomb chamber containing several kokim; hence three other tomb chambers can be reached. The peculiar feature of this tomb is that the communications between the several tomb chambers are kokim. Thus when the graves of the innermost chamber were filled the entrance was closed and a body placed in the kok which led to it, and so on. A little higher up, the rock is chequered with a number of roughly cut crosses, and close beside them a small opening leads to a tomb possessing features not found elsewhere in the vicinity of Jerusalem. The antechamber has two ornamented doorways, one on the right and one on the left, each



HEIR ET TUR, THE VILLAGE ON THE SUMMIT OF OLIVET.

From the engraving "Commander's Field," where an ox and an ass yoked together are dragging a primitive plough.

leading to a chamber containing two trough graves; near these there are two kokim, one on either side. In the antechamber there is a partly false door, at the foot of which is the real entrance. On either side, in the thickness of the jamb of the doorway, there is a gallery. The gallery on the right is closed; that on the left leads to a tomb chamber, and hence to a second chamber containing two trough graves; and from this last a gallery fourteen feet long,

with trough graves, gives access to a large chamber containing shelf graves. The roofs of all the chambers are cut into the shape of a flat, shallow dome.

Great numbers of sarcophagi have been found in the vicinity of Jerusalem, some of which bear inscriptions of high interest and Christian symbols. On a few the sign of the cross is found associated with names written in Hebrew. The names are such as are found in the Gospels, written in their popular and local Syro-Chaldaic forms. Amongst them are Salome, Judah, Simeon son of Jesus, Martha, and Eleazar (Lazarus).

There are a few tombs mentioned in the Bible and Josephus which cannot be passed unnoticed; and first in interest and sacred association is that in which for a brief while our Lord lay. It was a new tomb, "wherein never man before was laid," which had been prepared for himself, and possibly his family also, by Joseph of Arimathea, a rich man and "an honourable councillor," or member of the Sanhedrim. It was hewn out of the rock, and its mouth was closed by a "very great" stone that could be "rolled away," and upon which the angel could sit. It was, moreover, a tomb in which the place where the body lay could be seen from the outside by a person stooping down and looking in through the entrance. "And the other disciple did outrun Peter, and came first to the sepulchre; and he stooping down and looking in, saw the linen clothes lying, yet went he not in." Taking these things into consideration, we may almost be justified in assuming that Joseph's tomb was one of the second class, that is, a square, finely finished, rock-hewn chamber with kokim, a rock bench beneath the kokim for the anointment of the body, and a doorway closed by a circular stone similar to one which has been found at the Tombs of the Kings.

The next tombs of interest are those of David and of the Kings of Judah, which were probably large sepulchral chambers hewn in the rock. There would appear to have been several tombs, the chiefest of which was David's tomb or, as the catacomb seems to have been called, "the sepulchres of the kings." Many of the kings were buried "with their fathers," that is in David's Tomb, in the City of David; whilst of others, Joash and Jehoram for instance, we are told that they are buried in the City of David "but not in the sepulchres of the kings." Burial in the sepulchres of the kings was apparently considered a mark of honour. Josephus states that the high priest Jehoiada was buried in them "because he had recovered the kingdom to the family of David;" and that Joash was not buried in them on account of his impiety. According to the Jewish historian, David's Tomb, or at least one of the tomb chambers, was opened by Hyrcanus, who took from it three thousand talents; a second chamber was afterwards opened by Herod, who took out "furniture of gold and precious jewels," but two of the guards having been slain by fire, the tomb was closed and a propitiatory monument built at its mouth. St. Peter, speaking of David's death, says, "and his sepulchre is with us unto this day." There is thus no doubt that the position of David's Tomb was well known up to the date of the destruction of Jerusalem.

All the principal tombs at Jerusalem are cut in the thick bed of limestone called "malaki," which is extremely easy to quarry, and the natural inference is that David's Tomb was also

excavated in this stratum. Captain Warren's excavations have shown us the deep rugged character of the Tyropœon Valley in its normal state, and, judging from what is seen in the surrounding valleys, the malaki bed would appear on each side of the valley as a cliff; in the face of this cliff were, in all probability, the entrances to the tombs of David and the other kings who were buried in the City of David. David's Tomb appears to have been the lowest, or that nearest Siloam; the others were higher up the valley, and some at least, we may infer from Ezekiel xliii. 7, 8, were close to the Temple. There can be no reasonable doubt that excavations properly directed would recover these tombs.

The works connected with the water supply of Jerusalem are of very great interest. It is well known that in the many sieges which the Holy City has sustained the besiegers without the walls suffered from want of water, whilst the besieged within were amply supplied. The cisterns hewn out of the rock for the storage of water in the Haram esh Sherif have already been alluded to, but they only formed part of the general scheme for the supply of water to the whole city. The present supply is deficient in quantity and as a rule bad in quality; to this may be attributed the fact that the city which the Psalmist once described in loving terms as "the joy of the whole earth," has become one of the most unhealthy cities of the world.

The plateau on the edge of which the city is situated slopes uniformly to the south-east, and contains about one thousand acres; it is composed of white, yellow, and buff limestones of the age of the English chalk. The upper beds, from eighteen inches to four feet in thickness, provide an extremely hard compact stone, called by the Arabs "missae;" whilst the lower, some forty feet in thickness, consist of a soft white stone termed "malaki." In this latter bed most of the ancient tombs and cisterns at Jerusalem have been excavated. The strata are much broken and cracked, so that the rain readily sinks into the ground, and finds its way downwards through a thousand hidden channels, to be given out at a lower level. The general direction of this underground flow and of the surface drainage of the plateau is towards Bir Eyub ("Job's Well"), below the junction of the two main ravines, Kedron and Hinnom (see page 117).

It was at one time supposed that the quantity of rain which fell at Jerusalem each year was very large, from fifty to eighty inches, but the average annual rainfall is really not more than about nineteen inches, and the rainy season is spread over the winter months from November to March. During the remaining months even a slight shower is of the rarest occurrence, and the heavens become, to use the graphic language of the Bible, as "brass," and the earth as "iron." Every three or four years there is a fall of snow, which lies on the ground for a day or two; and, on the other hand, there is occasionally an almost total failure of rain. The number of cisterns and reservoirs which were excavated or built for the collection of the rainfall, and the skill exhibited in the construction of the conduits that brought water into the city, show pretty clearly that there has been no material change in the climate since the days of the Jewish monarchy.

The modern supply of water is derived from springs, wells, cisterns, pools, or reservoirs, and springs connected with the city by aqueducts.

The only true spring known to exist in Jerusalem at the present day is the "Fountain



VALLEY OF HINNOM, FROM THE NORTH-WEST ANGLE OF THE CITY WALL.

On the right is the aqueduct from Solomon's Pools, which crosses the valley just above the Birket es Sultân, commonly called the Lower Pool of Gihon. The large building within the city walls, surrounded with trees, is the Armenian Monastery.

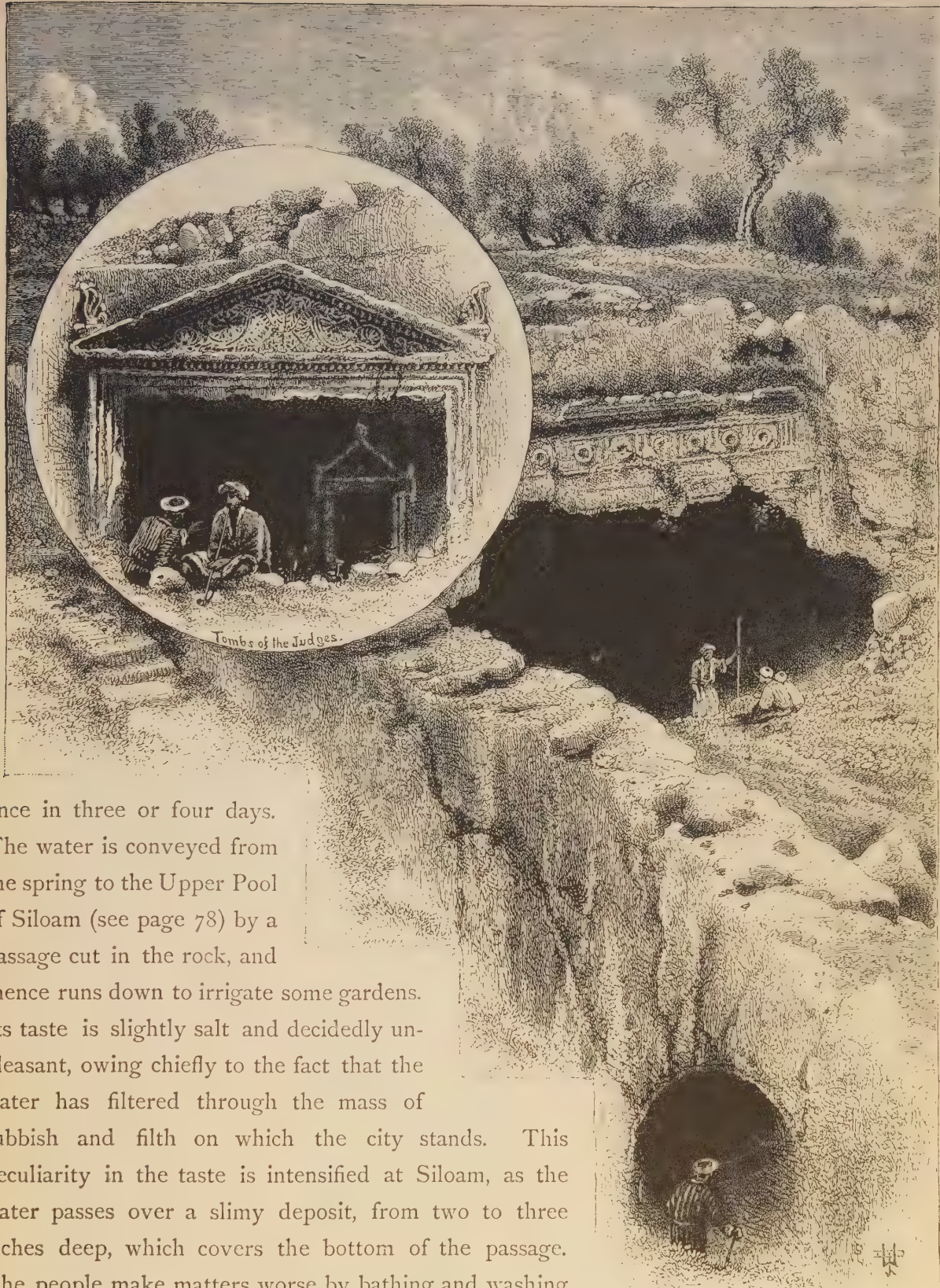
of the Virgin." This spring has a constant though small flow of water, and also an intermittent one, which appears to depend upon the rainfall, and which consists in a sudden



THE BIRKET MAMILLA, COMMONLY CALLED THE UPPER POOL OF GIHON.

Surrounded by Moslem tombs. In the background the Jaffa Gate is shown, with the Citadel on the right and the Anglican Church on the left.

increase of the ordinary flow. In winter there are from three to five flows per diem; in summer two; later on, in autumn, only one; but after a dry winter the flow takes place only



Tombs of the Judges.

Tombs of the Kings.

once in three or four days. The water is conveyed from the spring to the Upper Pool of Siloam (see page 78) by a passage cut in the rock, and thence runs down to irrigate some gardens. Its taste is slightly salt and decidedly unpleasant, owing chiefly to the fact that the water has filtered through the mass of rubbish and filth on which the city stands. This peculiarity in the taste is intensified at Siloam, as the water passes over a slimy deposit, from two to three inches deep, which covers the bottom of the passage. The people make matters worse by bathing and washing their clothes in the same place from which they draw water for drinking purposes. The passage between the spring and the Upper Pool of Siloam is seventeen

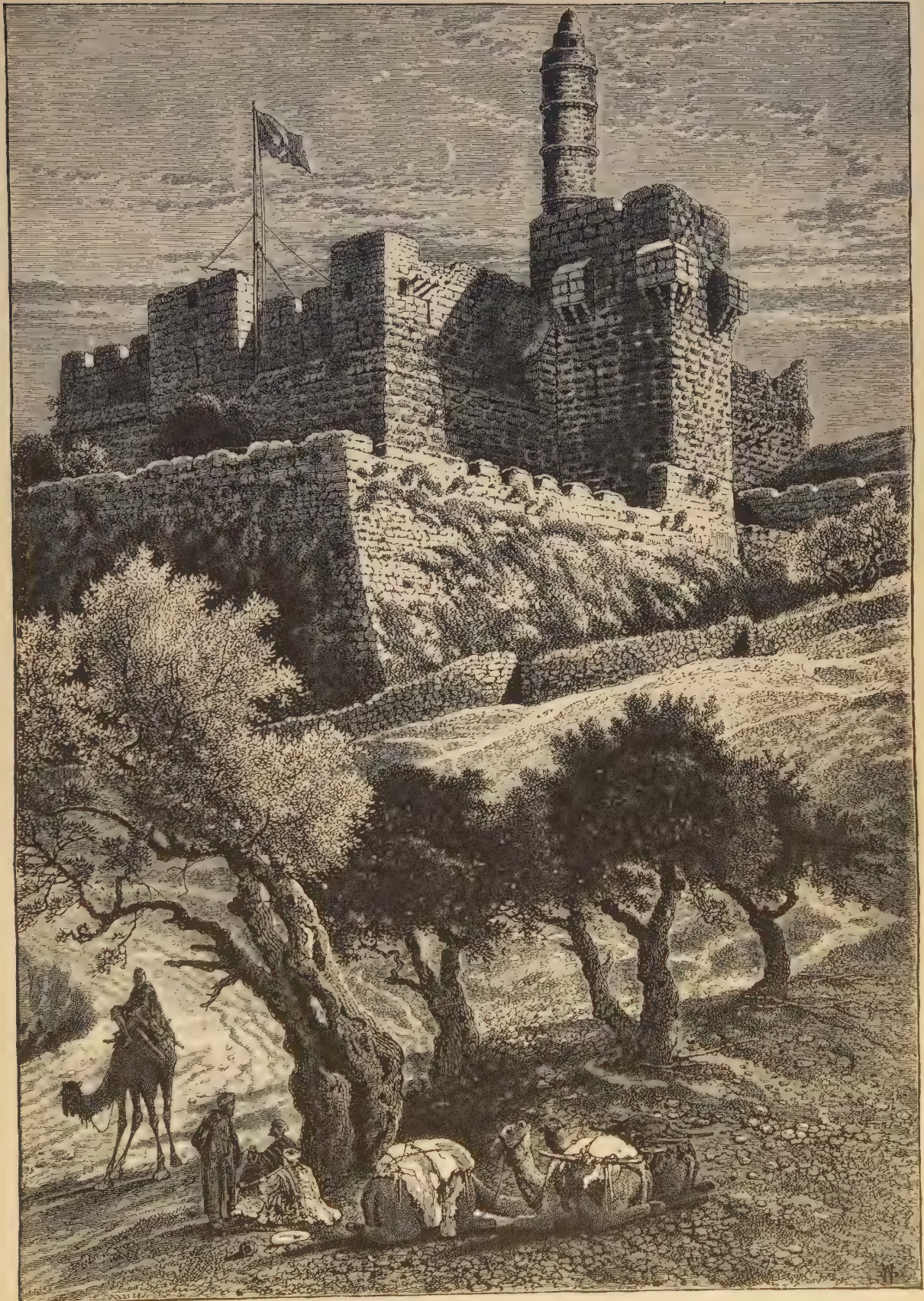
ROCK TOMBS NORTH OF JERUSALEM.

The Tombs of the Judges on the road to Neby Samwil, and the Tombs of the Kings on the road to Nablus.

hundred feet long, about two feet wide, and from one foot ten inches to sixteen feet in height. The lower portion is not easy to pass through, especially if the spring commences to flow whilst the explorer is engaged in making the attempt. In connection with the passage Captain Warren opened out a rock-hewn canal, which ran for some distance due west, with a slight fall, so that the water from the spring could flow down to the western end, where a shallow basin had been excavated to receive it. From this point a circular shaft, more than forty feet high, led upwards to a great corridor excavated in the rock, whence a flight of steps gave access to the surface at a point, on that portion of Mount Moriah known as Ophel, which must have been well within the ancient walls of the city. It was thus possible for the Jews on the approach of an enemy to close or "seal" the well with blocks of stone, and at the same time procure a supply of water for their own use by means of the shaft or well within the walls. In the corridor three glass lamps of curious construction were found placed at intervals, as if to light up the passage to the shaft. A little pile of charcoal, as if for cooking, a dish glazed inside, jars of red pottery, and other lamps, were also found, as well as an iron ring overhanging the shaft, to which a rope might have been attached for drawing water. The Virgin's Fountain derives its name from the tradition that the Virgin drew water from the well and washed the swaddling clothes there.

The only real well at Jerusalem is Bir Eyub, Job's Well (see page 120), situated a little below the junction of the Kedron and Hinnom Valleys. It has a depth of one hundred and twenty-five feet, and the water, which is collected in a large rock-hewn chamber at the bottom, is derived from the drainage of the two valleys and their offshoots. The supply is directly dependent on the rainfall, and in winter the water occasionally rises above the shaft and flows down the valley in a stream. This generally occurs in January, after from three to five consecutive days' rain. At a depth of one hundred and thirteen feet there is a large chamber, from the bottom of which a shaft leads downwards to the present collector. This seems to indicate that the well was deepened at some period. There is much rubbish in this part of the valley, and the plan in constructing the well seems to have been to try and stop out the surface drainage, which might be charged with impurities from the city, and to depend entirely on the water which runs in freely between the lower beds of the limestone. The well, which is one of the principal sources of supply to the poorer classes, is inconveniently situated at the foot of a steep hill, and the water has to be carried to Jerusalem in goat skins. This traffic is almost entirely in the hands of the villagers of Silwán (Siloam), who charge from one penny to sixpence per skin for water delivered in the city, and are much given to cheating by partly filling the skins with air. The water of Bir Eyub has, though in a much less degree, the peculiar taste of that of Siloam. This probably arises from the fact that the surface drainage from the city is imperfectly stopped out.

In the Tyropœon Valley there is a well that supplies water to the Turkish bath in the old Cotton Market. The shaft of the well, eighty feet deep, passes entirely through rubbish, and at its foot there is a rock-hewn conduit stretching in a southerly direction, in which the



THE CITADEL OF JERUSALEM FROM THE VALLEY OF HINNOM.

water lies. This conduit was probably connected with that discovered near Robinson's Arch, which was cut when the present south-west angle of the Haram esh Sherif was built, and it possibly formed part of the great system of water supply devised by King Hezekiah. The supply of water is due partly to infiltration, and partly, perhaps, to the flow of water from a



SARACENIC FOUNTAIN ON THE AQUEDUCT FROM SOLOMON'S POOLS.

The causeway, to which the aqueduct forms a parapet on the north side, crosses the Valley of Hinnom just above the Birket es Sultan.

concealed spring higher up the valley. In either case it passes through the foul mass of rubbish on which the city now stands, and acquires a nauseous taste.

There are four classes of cisterns in Jerusalem. First, those which have been formed by sinking deep shafts through the rock, and then making a bottle or retort-shaped excavation at the bottom to act as a collector. These cisterns appear to be of very great age. They derive their supply in part from surface drainage and in part from the water which finds its way in

between the beds of limestone; even in the driest summer the percolation gives three or four buckets of water between sunset and sunrise. The second class, of which the "great sea" in front of the Mosque el Aksa is a good type, consists of great tanks, from forty to sixty feet deep, which have been formed by making small openings in the hard overlying beds of limestone ("missae"), and then excavating the softer "malaki" beneath. The roofs are of rock, generally strong enough to stand by themselves, but in the larger cisterns supported by rough



MOUNT OF OFFENCE FROM THE VALLEY OF HINNOM,

pillars left for the purpose. The labour expended in mining out the underlying rock and bringing it to the surface through small openings must have been very great, and it seems natural to suppose that these cisterns were made before the use of the arch for covering large openings became general. The third class comprises those in which the rock has been cut perpendicularly downwards and a plain covering arch thrown over the excavation. Such cisterns are found near the Golden Gate, beneath the platform of the Dome of the Rock, and in various places in the city. The cisterns of the second and third class were formerly supplied by aqueducts, now they have to depend on surface drainage. The fourth description of cistern is that which has been built in the rubbish of the city, and is of modern date. Cisterns of this



class are entirely dependent on the rain which falls during the winter; those which have been constructed by Europeans in convents and dwelling-houses are good, and, being carefully cleaned out every year, furnish water that is always clean and sweet. Such, however, is not the case with those in the native houses; when the rain commences, as much as possible is collected, even from the streets, which, being the common latrine of the city, are by the end of the rainy season in a very filthy state. Every duct is opened, and all the summer's accumulation of rubbish and refuse is carried from roof and courtyard to the cistern below. During the early part of summer little evil arises, but towards autumn the water gets low, the buckets in descending stir up the deposit, and the mixture which thousands then have to use as their daily beverage is almost too horrible to think of. At this time, too, a sort of miasma seems to rise up from the refuse and the fever season commences. The most remarkable cisterns are those in the Haram esh Sherif, and the cistern of Helena near the Church of the Holy Sepulchre; there are, however, a vast number both within and without the city, and some of them are of great size.

The pools or reservoirs of which remains exist at present are—the Birket Mamilla, the Birket es Sultan, the Birket Sitti Mariam, the two Pools of Siloam, and a pool near the Tombs of the Kings, without the walls; and the so-called Pools of Hezekiah and Bethesda within the city. There is also undoubted tradition of pools near the Jaffa Gate, the Gate of the Chain, and the Church of St. Anne; these are now concealed by rubbish. The Birket Mamilla collects the surface drainage of the upper part of the Valley of Hinnom, and transmits its water to the Pool of Hezekiah by a conduit which passes under the city wall a little to the north of the Jaffa Gate, and has a branch running down to the cisterns in the Citadel (see page 102). The average depth of the pool is nineteen feet; it is three hundred and fifteen feet long, and two hundred and eight feet wide; the estimated capacity is eight million gallons, but there is a large accumulation of rubbish at the bottom, and it now holds water imperfectly. The pool has not been well placed for collecting the drainage, as that from the western slope is lost, but the position was necessary to obtain a level high enough to supply the Pool of Hezekiah and the Citadel. A hole in the ground below the lower end of the pool gives access to a flight of steps leading down to a small chamber, where the conduit, which on leaving the pool is twenty-one inches square, narrows to nine inches, so as to allow of an arrangement for regulating the flow of water into the city. The Birket Mamilla has sometimes been identified with the Upper Pool of Gihon, but it is more probably the Serpent Pool mentioned by Josephus, a name which may have had its origin in the Dragon's Well of Nehemiah, which seems to have been situated to the west of Jerusalem. The Birket es Sultan (see page 102) lies in the Valley of Hinnom, but at so low a level that its only use could have been the irrigation of gardens lower down the valley. The pool does not now hold water; it is, however, of considerable extent, and would contain about nineteen million gallons. The reservoir has been formed by building a solid dam or causeway across the valley, and closing the upper end by a slight embankment; at the sides the rock is left for the most part in its natural state. Immediately

above the pool the aqueduct from Solomon's Pools crosses the valley (see page 106), and a road, which may have existed at an early date, passes over the causeway. The Birket es Sultan was repaired by Sultan Suleiman, hence its name, but it appears to have existed at an early date, and was sometimes identified with the Lower Pool of Gihon; during the Latin kingdom of Jerusalem it was called Germanus. The Birket Sitti Miriam is a small pool near St. Stephen's Gate, which still holds water; it receives little or no surface drainage, and must always have been supplied by the conduit of which the mouth is still to be seen in the north-east corner of the reservoir. The two Pools of Siloam (see pages 78 and 79) are situated in the Tyropæon Valley not far from its mouth. The upper and smaller pool receives its supply of water from the Fountain of the Virgin by means of the remarkable rock-hewn conduit which has already been noticed; the water runs off at the south-east corner, and after having been used by the washerwomen of the city passes on to irrigate the gardens below. From the centre of the pool rises the broken shaft of a column; at the south-west corner a rude flight of steps leads to the bottom; at one place there are some piers rapidly going to ruin; and all round the pool there is a large accumulation of rubbish. The remains which are seen now probably date from the twelfth century; but in the early part of the seventh century there was a round basilica, from under which the water rose, with two marble reservoirs, and enclosures with wooden railings.

The largest pool in the neighbourhood of the city was probably that which lies to the left of the main road which leads northward from Jerusalem, a little beyond the Tombs of the Kings. It is now nearly filled with soil washed down by the winter rains, but at the upper end there is still a shallow excavation which holds water, and at the lower end the scarped rock is visible. The pool is admirably situated for collecting the surface drainage of the upper branches of the Kedron Valley, but all attempts to discover the conduit by which it transmitted its water to the city have hitherto been unsuccessful.

The Pool of Hezekiah (see page 13), within the city, is situated close to Christian Street; it receives its principal supply of water from the Birket Mamilla without the walls, and it is calculated to hold about four million gallons. The masonry does not appear to be very old, and but a small portion of the pool has been formed by actual excavation. The cement is bad and out of repair, and the bottom is covered with a thick deposit of vegetable mould, the accumulation of several years. When the pool is full in winter no inconvenience arises, but in autumn, when the water gets low, exhalations rise up which have a bad effect on the health of those who live in the neighbourhood. The water is chiefly used in the Turkish "Bath of the Patriarch," whence the pool derives its local name, "Pool of the Patriarch's Bath;" the Christian name, "Pool of Hezekiah," comes from the tradition that it was made by that king, as in 2 Kings xx. 20: "Hezekiah made a pool and a conduit and brought water into the city." There is, perhaps, better reason for identifying the pool with that called by Josephus Amygdalon, where the celebrated tenth legion raised a bank against the city walls during the siege by Titus. The Pool of Bethesda, or Birket Israil, does not now hold water; it is

filled with rubbish to a height of thirty-eight feet, and receives the drainage of the houses in the vicinity (see page 66). At the east end Captain Warren discovered an overflow



ACELDAMA.

arrangement by which the surplus waters could be discharged into the Kedron Valley. The source from which it originally derived its supply of water is not known, but at a later period



SUMMIT OF THE HILL OF EVIL COUNSEL.

This weird-looking solitary tree is a landmark for miles around.

it appears to have been connected with the aqueduct which brought water from Solomon's Pools. The Birket Israil has generally been called the Pool of Bethesda, or "Sheep Pool," by

pilgrims and others who have identified it with the pool mentioned in John v. 2: "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue



THE VALLEY OF HINNOM.

Ancient tombs on the left and terraces planted with olive-trees on the right.

Bethesda, having five porches." Two arches at the west end of the pool are said to be two of the five porches. In the time of the Crusades there was a well or pool near the Church of St. Anne, over which a church was built; this well was said to be the place where the angel troubled the waters. Eusebius and Jerome say that the Pool of Bethesda was shown at the double pools, one of which was supplied by the periodical rains,

whilst the other had reddish water, "as they say, from the sacrifices;" but they give no indication of its position. The Bourdeaux pilgrim says that the double pools were more within the city than the two large pools at the side of the Temple, and that the water was muddy and of a scarlet colour. This discoloration of the water no doubt arose from the quantity of rich red loamy earth which was carried into the pool after heavy rain. The actual position of the biblical Bethesda is uncertain; Dr. Robinson has suggested that it is identical with the Fountain of the Virgin, but the more general view is that the pool was to the north of the Temple, either in the position modern tradition assigns to it or farther to the west, where the souterrains connected with the Convent of the Sisters of Zion mark the position of a double pool in the old ditch. Near the Cotton Gate of the Haram there is said to have been a reservoir some years ago, and there was another close to the Jaffa Gate, which was called the Pool or Bath of Bathsheba on the supposition that David dwelt in the Tower of David opposite.

One of the aqueducts from Solomon's Pools is repaired occasionally and then delivers water to the cisterns of the Haram esh Sherif, and supplies some of the beautiful fountains in the city; but the repairs rarely last for any length of time, and the aqueducts may be considered as forming part of the ancient rather than of the modern system of water supply. The ancient supply was partly derived from the same sources as the modern one, but the inhabitants appear to have depended chiefly on water brought from a distance by aqueducts and stored in pools and cisterns.

Of the springs, wells, pools, &c., mentioned in the Bible and Josephus, Enrogel may almost certainly be identified with the Fountain of the Virgin, and the same spring is probably Gihon in the valley (2 Chron. xxxiii. 14), as *nachal*, the word rendered valley, is always employed for the Valley of the Kedron; the water running from the Fountain may also be identified with the waters of Shiloah (Isaiah viii. 6). So, too, the Fountain of Siloam of Josephus and the Pool of Siloam of the New Testament may be placed at the modern Pool of Siloam, which is fed from the Virgin's Fountain. There is, however, a passage in the Mishna which describes Siloam as being in the midst of the city, and Dr. Lightfoot asserts that there is a difference in the Hebrew between the Siloah of Nehemiah and the Shiloah of Isaiah; a distinction which seems, on one occasion at least, to be made by Josephus. The Septuagint, too, whilst rendering the latter Siloam, translates the former as "the Pool of the Sheep-skins." From this it may almost be inferred that there was another pool called Siloah higher up the Tyropœon Valley, a position which would be more in accordance with the conditions required by the description of the rebuilding and dedication of the walls under Nehemiah. Gihon is mentioned in two other passages in the Bible: in 1 Kings i. 33, Solomon is said to have been anointed at Gihon; and in 2 Chron. xxxii. 30, Hezekiah is described as having stopped the upper source of Gihon, and as having brought the waters straight down to the west side of the city of David. The Targum of Jonathan, and the Syriac and Arabic versions, have Shiloha for Gihon in Kings, whilst in Chronicles they agree with the Hebrew

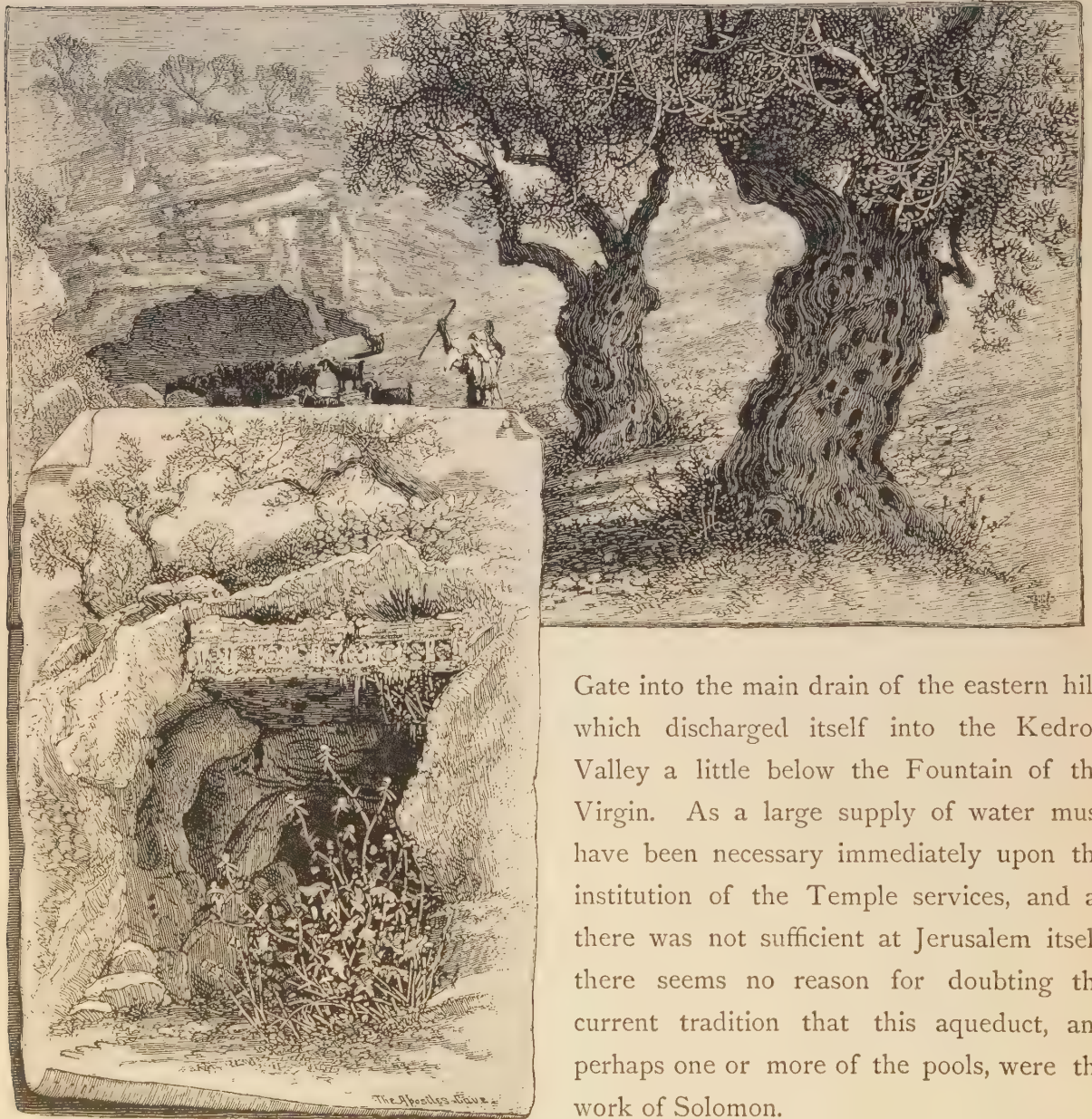
text in having Gihon. Josephus, however, states that David ordered Zadok and Benaiah to carry Solomon "out of the city to the fountain called Gihon and to anoint him there." The spring stopped by Hezekiah appears to have been some distance up the Tyropœon Valley. Its position has not yet been discovered, but the rock-hewn conduit which has been found running along the bed of the Tyropœon Valley is believed to be the work of Hezekiah, and the water which sometimes finds its way through it may come from the spring.

No well has yet been discovered at Jerusalem except Bir Eyub (Job's Well), but others may possibly exist beneath the rubbish. Close to Bir Eyub there is a remarkable work which must have involved a great expenditure of time and labour. It consists of a drift or tunnel some six feet high and from two to three feet wide, cut in the solid rock. The tunnel is more than eighteen hundred feet long, and runs beneath the western side of the bed of the valley at a depth of from seventy to ninety feet from the surface. It is reached at certain intervals by flights of rock-hewn steps. The object of this tunnel seems to have been the collection of the water running in between the beds of limestone, and it is interesting to find that a work of such magnitude was considered necessary at a level so much lower than that of the city. It clearly shows that there must always have been some difficulty in providing Jerusalem with water.

The most important system of supply was, however, that by which water was brought into the city from the south by aqueducts. The supply was derived from three sources, and the conduits were apparently constructed at different periods. They were of considerable extent, and the remains exhibit a degree of engineering skill which could not well be surpassed at the present day. The first works, and perhaps the most ancient, are those connected with the Pools of Solomon. These pools, three in number, are cleverly and well constructed in the bed of a valley not far from Bethlehem, and they are so situated that the water from each of the upper pools can be run off into the one immediately below it as the supply is drawn upon.

The water was first carried to Bethlehem, and, passing under that town through a tunnel, was finally delivered in the Temple area at Jerusalem. From the pools to Bethlehem the fall of the conduit is about one in eight hundred, but from Bethlehem to Jerusalem it is only one in five thousand two hundred. The total length is seventy thousand feet, and the total fall thirty-two feet, which gives a mean fall of less than two and a half feet per mile. This conduit, to which the name "low-level aqueduct" has been given, crosses the Valley of Hinnom a little above the Birket es Sultan (see page 106) on several pointed arches, which just show their heads above ground, and, winding round the southern slope of the modern Sion, enters the city near the Jewish almshouses. It then passes along the eastern side of the same hill, partly supported by masonry and partly through a tunnel, until, taking a sudden turn eastward, it runs over the causeway and Wilson's Arch, and enters the Haram esh Sherif at the Gate of the Chain. The numerous Saracenic fountains in the lower part of the city were supplied by pipes branching off from the main aqueduct. The channels and conduits in

the Haram esh Sherif are in such a bad state of repair and so choked with rubbish that it is impossible to trace them without excavation, but sufficient is known of them to show that there was at one time an elaborate system of waterworks, which provided for the delivery and overflow of the water brought by the low-level aqueduct. The waste overflow appears to have passed through one of the passages discovered by Mons. de Saulcy beneath the Triple



CAVES IN THE VALLEY OF HINNOM, EAST OF ACELDAMA.

Gate into the main drain of the eastern hill, which discharged itself into the Kedron Valley a little below the Fountain of the Virgin. As a large supply of water must have been necessary immediately upon the institution of the Temple services, and as there was not sufficient at Jerusalem itself, there seems no reason for doubting the current tradition that this aqueduct, and perhaps one or more of the pools, were the work of Solomon.

The works connected with the second source of water supply are, perhaps, the most interesting, on account of the great skill shown in their construction. The conduit has been called the "high-level aqueduct," from the fact that it must have delivered water at a level more than one hundred feet above that of the low-level aqueduct, and sufficiently high to supply the western hill of Jerusalem. In a valley called Wady Byar, to the south of

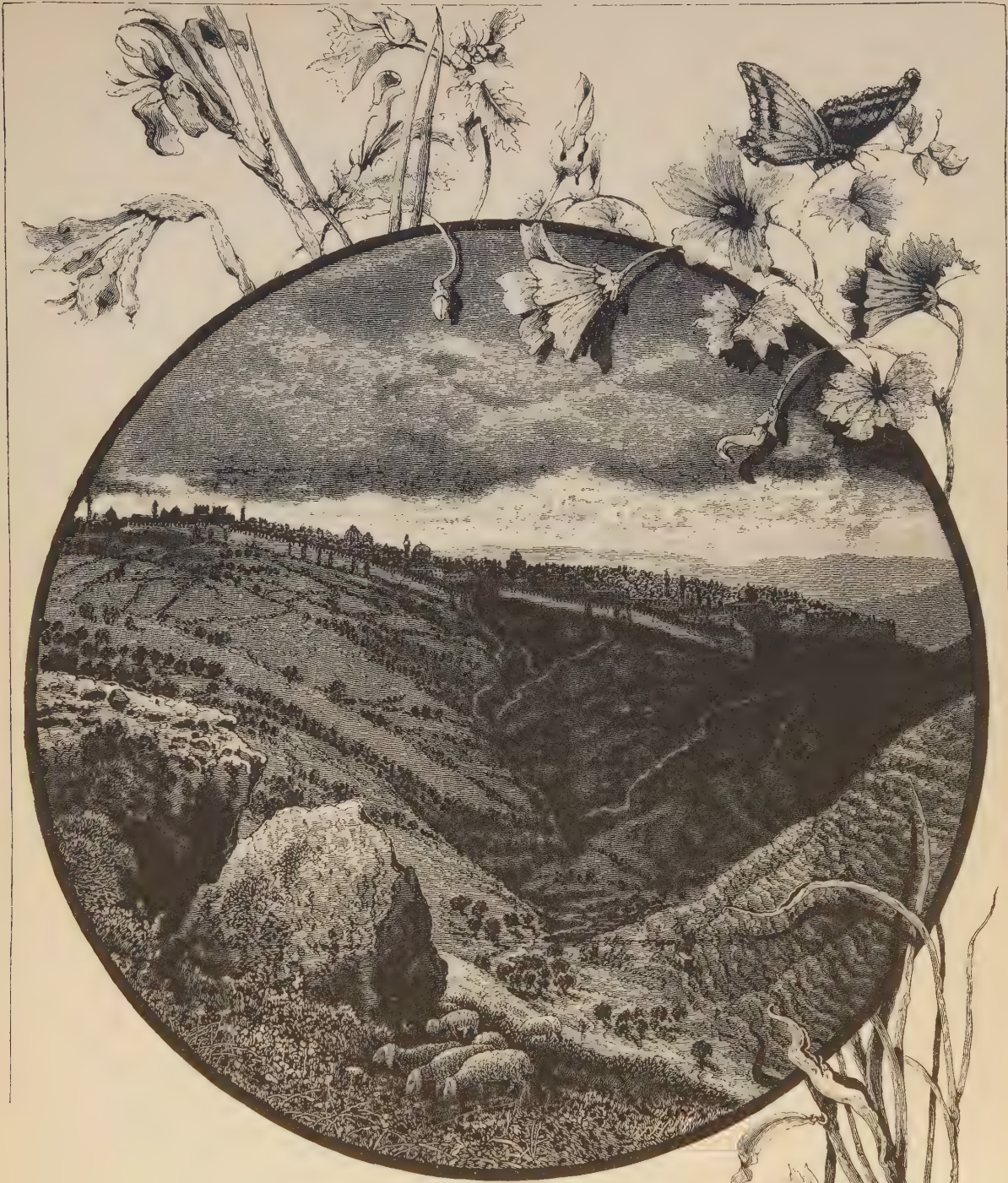
Solomon's Pools, there is a place known as the "Well of the Steps," where a flight of steps gives access to a subterranean chamber from sixty to seventy feet below the surface of the valley. From this chamber a well-constructed channel cut in the rock, and varying from five to twenty-five feet in height, leads up the valley for some distance until it terminates in a natural cleft of the rock. A similar channel follows the bed of the valley downwards for



TOPHET, THE LOWER PORTION OF THE VALLEY OF HINNOM.
The village of Silwán on the right, and the south-east corner of the Haram wall on the left.

more than four miles, until it issues from the ground near a solid dam of masonry which extends right across the valley. This great tunnel, to facilitate the construction of which several shafts from sixty to seventy feet deep were sunk in the bed of the valley, was intended to catch the flood water of the valley, the dam being probably made to retain the water or prevent its running off before it had filtered down to the channel. There are a few small

springs in the side valleys which contributed to the supply, but the principal source was the flood water. This mode of collecting water is very common in Persia and Afghanistan, where the underground conduit is called a *kariz*; but it is doubtful whether another instance could be found of a tunnel nearly five miles long cut in hard limestone. About six hundred yards below the dam the conduit enters another tunnel, seventeen hundred feet long, which at one point is one hundred and fifteen feet below the surface of the ground. Eleven shafts were sunk to aid the work of excavation, and the passage is in places fourteen feet high. After passing through the tunnel the conduit winds round the hill to the valley in which the Pools of Solomon lie. It then crosses that valley above the upper pool in an underground channel which tapped the Sealed Fountain, and formerly brought it, with its own waters, to the high level in Jerusalem. After leaving the pools the aqueduct at first runs along the side of the Valley of Urtas, but at a point not far from Bethlehem it enters a tank, and thence, when perfect, carried the water over the valley near Rachel's Tomb by means of an inverted syphon. This syphon was about two miles long, and consisted of perforated blocks of stone set in a mass of rubble masonry some three feet thick all round. The tube is fifteen inches in diameter, and the joints, which appear to have been ground or turned, are put together with an extremely hard cement. The whole work is a remarkable specimen of ancient engineering skill, and the labour bestowed on the details excites the admiration of all travellers. This portion is known amongst the native peasantry as the "Aqueduct of the Unbelievers." On approaching Jerusalem all trace of the conduit is lost. It has evidently been destroyed during one of the many sieges, and the point at which it entered the city is still uncertain. The most interesting feature, however, is that the supply was brought to Jerusalem at an elevation of twenty feet over the sill of the Jaffa Gate, and that the conduit would have been able to deliver water to the highest part of the city, and so provide an adequate supply for the whole population. Some persons have supposed that the high-level aqueduct supplied the Birket Mamilla and thence the Citadel; but it seems not improbable that the conduit wound round the head of the Valley of Hinnom and entered the city at the north-west angle, where the Tower Psephinus stood. This view is supported by the discovery some years ago of a conduit within the Russian consular enclosure, which was afterwards found in some ground belonging to M. Bergheim without the city, and beneath the house of the Latin Patriarch within the walls. The direction of this conduit was towards the tower which most nearly agrees with the Hippicus of Josephus, that at the Jaffa Gate; and thence the water was in all probability carried onward to the Temple enclosure by the conduit which was discovered far below the level of the present surface when the English church and vicarage were built. The date of the high-level aqueduct has been the subject of some discussion, without any very satisfactory result. There is, however, a passage in Josephus which seems to throw some light on the question. In describing Herod's Palace, which occupied the site of the present Citadel, the historian states that "there were, moreover, several groves of trees and long walks through them, with deep canals and cisterns, that in several parts were filled with brazen



JERUSALEM FROM THE SOUTH.

Showing the position of Bir Eyúb (Job's Well) just below the junction of the Kedron and Hinnom Valleys.

statues, through which the water ran out." This seems to imply the constant presence of running water; and as the palace with its gardens was distinctly the work of Herod the Great, it will perhaps not be very wrong to ascribe the construction of the aqueduct, with its remarkable syphon, to that monarch. The only known instance of a similar syphon is at Patara, in Asia Minor, but it does not show such high constructive skill as that at Jerusalem.

The third source of supply was derived from several springs in a valley, Wady Arúb, to the left of the road from Jerusalem to Hebron. One of the springs is estimated to yield as much as one hundred thousand gallons a day.

It will thus be seen that Jerusalem was during the brighter period of its history well supplied with water; and it may be inferred, from the numerous cisterns and conduits that have been found, that the supply was distributed throughout all quarters of the city. An English lady known throughout the world for her many kind actions, the Baroness Burdett Coutts, has on more than one occasion expressed a wish to construct at her own cost works which would give to every one in Jerusalem the most priceless of all gifts in the East, good water; but hitherto all efforts to overcome the difficulties thrown in the way by the local government have been unavailing.

The population of Jerusalem may be estimated at about twenty-one thousand, of which seven thousand are Moslems, nine thousand Jews, and five thousand Christians. The Moslems belong for the most part to the same race as the peasantry of Palestine, representatives it may be, though with a large intermixture of foreign blood, of the Jebusite that dwelt in the land. The higher classes, as a rule, pass most of their time in the bath, the mosque, or the bazaar, smoking, praying, or gossiping. The Turks, who for the most part belong to the official class, are very inferior to the Arabs in education and capacity; whilst the fellahin are chiefly remarkable for their fine physique, and that keenness in barter which seems to distinguish the descendants of the ancient races that peopled the eastern shores of the Mediterranean.

The Jews are divided into three principal divisions, the Sephardim, the Ashkenazim, and the Karaim. Nothing can be more striking than the marked difference in appearance and costume between the Sephardim and Ashkenazim. The former are far superior in culture and manners; they have generally dark complexions, black hair, and regular features; they are fairly industrious and honest; they dress in Oriental costume, and are not wanting in a certain dignity. The Ashkenazim, on the other hand, have pale complexions and flaxen hair, from which two long love-locks hang down, one on either side of the face; and they always wear the long Eastern robe (caftan), with a hat of felt or fur (see pages 40 and 82). The Sephardim speak Spanish, and trace their descent from the Jews who were driven from Spain by Ferdinand and Isabella at the end of the fifteenth century; hence their name from Sepharad, the Spain of the Rabbins. They are Ottoman subjects, and their chief rabbi, who bears the title of Hakim Bashi, is a recognised official and has a certain degree of civil authority. The Sephardim have a curious tradition that their ancestors were settled in Spain before the date of the Crucifixion, and they thus claim to be exempt from the consequences of the outcry of the Jews, "His blood be upon us and our children." The Ashkenazim are chiefly of Polish origin, they or their immediate ancestors having come from German, Austrian, or Russian Poland. They are subdivided into Peroshim (Pharisees) and Khasidim (Cabalists). The former accept the Talmud, whilst the latter believe also in oral tradition and the transmigration of souls, study the Cabala, and in their religious worship

sometimes run into wild excess. The Karaim or Karaites, who do not acknowledge the authority of the Talmud, form a small community apart from the other sects.

Much has been done during the last twenty years to ameliorate the condition of the Jews at Jerusalem by Sir Moses Montefiore, Baron Rothschild, and other wealthy European Jews, and every year sums of money are sent for distribution amongst the poor.

The Christians are divided into a number of sects, of which the Orthodox Greek Church is the most influential. The Greek community consists of monks, nuns, shopkeepers, &c., very few of whom are natives of the country. The Patriarch of Jerusalem, who has several sees in Palestine subject to him, resides in the great monastery of St. Helena and Constantine.

The Armenians are few in number, but they form a thriving community, and occupy one of the pleasantest quarters of Jerusalem (see page 102). The Armenian Monastery, with its church dedicated to St. James, is the largest and richest in the city. The spiritual head of the Armenians is the Patriarch of Jerusalem, a well-educated man, who resides in the monastery.

The Georgians are now an insignificant body, but they had at one time eleven churches and monasteries in the Holy City, and even as late as the commencement of the sixteenth century had many rights and privileges not accorded to other Christians. All that now remains to them is the Convent of the Cross, about half an hour's ride from Jerusalem.

The Syrians or Jacobites, so called from Jacobus Baradæus, a heretical monk who lived in the sixth century, are few in number, and have as their sole possession in Jerusalem the little monastery known as the House of St. Mark.

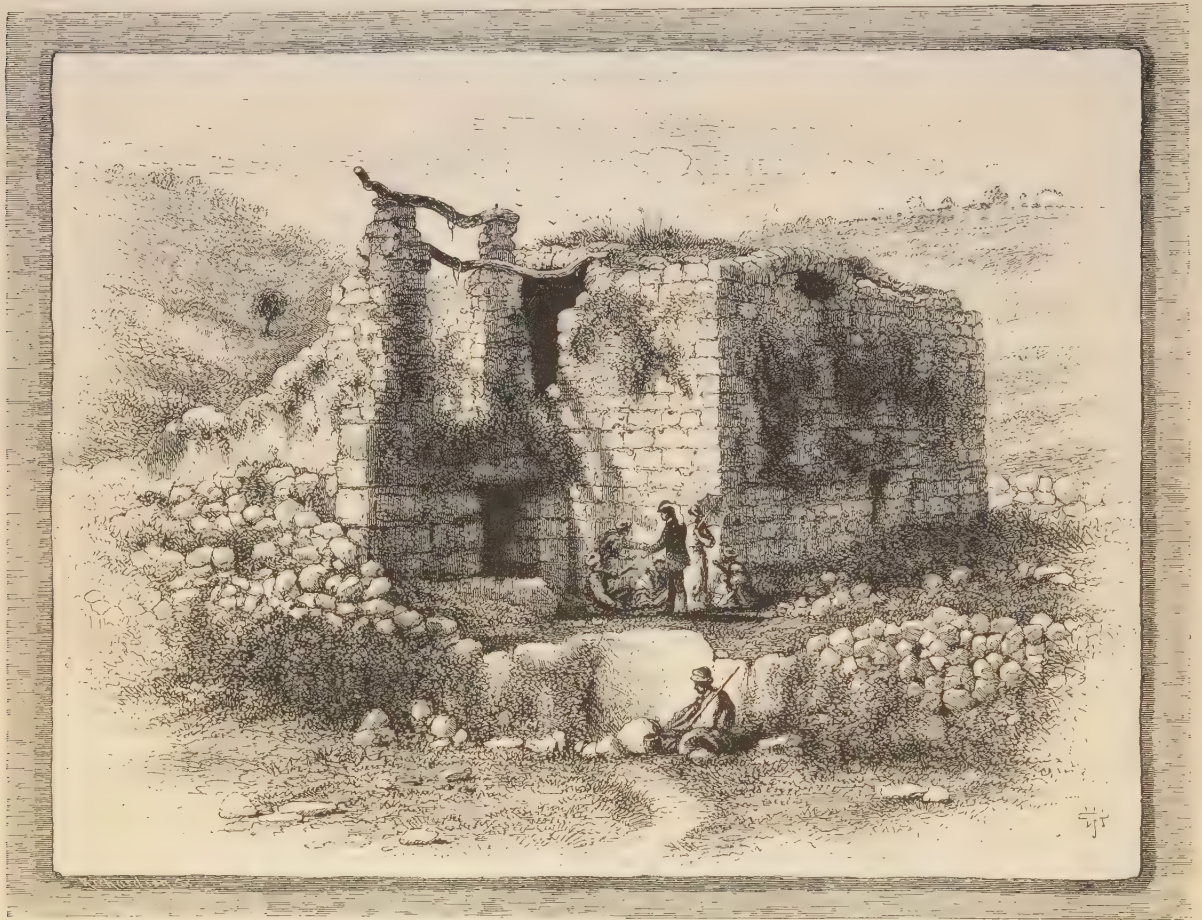
The Copts have a large monastery close to the eastern end of the Church of the Holy Sepulchre, which was repaired a few years ago with funds provided by wealthy Copts in Egypt; they have also a monastery near the Pool of Hezekiah.

The Abyssinians occupy a few cells in the ruins of a monastery above the Chapel of Helena. They are extremely poor, and are said to have had much of their revenue and some of their buildings taken from them by their powerful neighbours the Copts.

The Latins or Roman Catholics are the most numerous of the Western Christians. They possess the well-known Monastery of St. Salvator, the Church of the Scourging in the Via Dolorosa, the Convent of the Sisters of Sion, the Garden of Gethsemane, and other places. There is an excellent printing-press attached to the monastery, schools for both sexes, an industrial school, and a hospital. The monastery and other establishments are in the hands of the Franciscan monks, most of whom are Spaniards or Italians. Some of the monks are men of education and culture and the printing-press has produced useful works in different languages. In 1847 the Latin patriarchate, which had been in abeyance since the latter part of the thirteenth century, was revived, and Monsignor Valerga, who died in 1873, was appointed Patriarch. The Greek Catholic and Armenian Catholic Churches are affiliated to the Latin.

The Protestant community, though small, is active in good works, and there are several excellent Protestant establishments in the city and its vicinity. The schools especially have had a marked effect, not only in supplying a good education themselves, but in inciting other

communities to improve their own schools, or to found schools when they had none. There are boys' and girls' schools for Jews, proselytes, and native Arabs, an industrial school for Jews, a church and parsonage, a hospital, a German girls' orphanage, a German boys' orphanage, a lepers' hospital, the hospital of the Kaiserswerth Deaconesses, a German Hospice of St. John, &c. The Protestant Bishop, under an agreement between England and Prussia, is nominated alternately by either power; the first Bishop, Dr. Alexander, was nominated



BIR EYUB—JOB'S WELL.

by England, the second, Dr. Gobat, by Prussia, and the present Bishop, Dr. Barclay, by England.

The full effect of the efforts which have been made to ameliorate the condition of the people of Jerusalem has, perhaps, hardly yet been felt, but gradually and surely education, with all its civilising influences, is forcing its way amongst all classes, and a time may be looked forward to, in the not far distant future, when the good seed sown in the Holy City will bear fruit throughout the length and breadth of the Holy Land.

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